

VOL. 29, NO. 8

OCTOBER, 1938

BURT ✓

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MISSIONS

An International Baptist Magazine



Walking With The Master

A simple program, based on this issue of MISSIONS, for use in Churches, furnished by the National Committee on Woman's Work

Prepared by JEAN H. MITCHELL

"O Master Let Me Walk with Thee."

SCRIPTURE: Luke 24: 13-32.
Along the Road to Mandalay, page 458.

Through Winter Blizzards and Summer Heats, page 463.

Across The One Bright Spot in Nanking, page 494.

HYMN: "In Christ There is No East or West."

Among the Throngs: (3 one-minute news items) New York City's Buddhist Church, page 456. The Roman Catholic Church in the United States, page 456. Baptists and the

World Council of Churches, page 455.

Youth Asks a Question, page 478.

DIRECTED PRAYER:

Thanksgiving—for the privilege of Walking with the Master in this Day.

Petition: That we may have a deeper consciousness of our need to walk often with Him—alone—to have Him speak to us and through us.

That we may be more conscious of His Presence and more courageous to do His Will in our daily living; to be alert to conditions and to have confidence in God's victory.

"Teach us, O Lord, true brotherhood
In daily thought and deed,
That we may tread with humble heart
The path where Thou dost lead."
—AMEN.

WHO'S WHO

In This Issue

Jennie Anderson is a missionary at Mariners' Temple, New York, serving under the Woman's Home Mission Society, in service since 1935.

Brayton C. Case is a missionary in Burma, in service since 1912.

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Fred E. Stockton until his death in April 1938 was Secretary of the North Dakota Baptist State Convention.

Escape FROM A SELF-CENTERED LIFE . . .

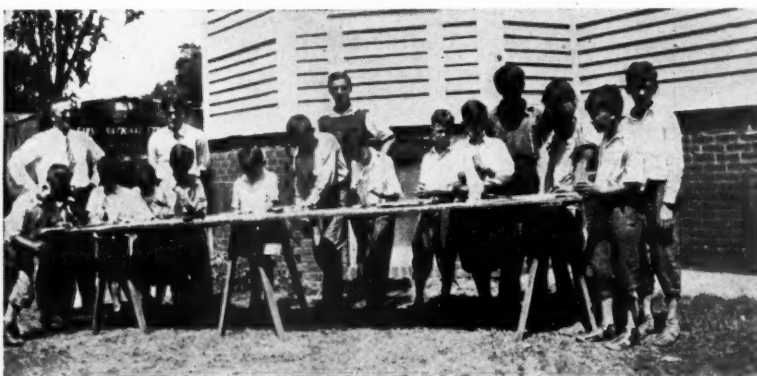
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THE QUESTION BOX OCTOBER

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. What is the purpose of "Better Church Forums"?
2. Who shake hands with themselves?
3. Who wrote "Victory Assured"?
4. Who died March 5, 1835?
5. What organization has an enrolment of 37,793?
6. When was the Suez Canal opened?
7. What committee consists of five pastors and one professor?
8. What church was organized with 28 charter members?
9. What is sometimes called the melting pot of Asia?
10. Who is Hozen Seki?
11. Who sailed for India, September 7th?
12. Who bought 25 new books?
13. Whose shoes were stolen on a sleeping car?
14. Where is the home of the ruby?
15. Who came to America at the age of 12?
16. Who had sardines and dried apricots for her Christmas dinner?
17. What is gumbo?
18. What body will have not more than 450 members?

QUESTION BOX PRIZES

Rules for 1938

FOR correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together, only one set should be sent in and in such a case only one prize will be awarded.

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MISSIONS

An International Baptist Magazine

HOWARD B. GROSE, *Editor Emeritus*

WILLIAM B. LIPPHARD, *Editor*

Publication Office, 10 Ferry Street, Concord, N. H.

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OCTOBER, 1938

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A HEARTY WELCOME

■ Prospects for the year 1938-1939 are excellent. An unusually large Freshman Class has entered. Other classes are proportionately large. Homecoming Day will be celebrated on Saturday, October 22nd. Dr. J. F. Cady has returned from his three years' service on the Faculty of Judson College in Rangoon, Burma, and has been appointed Dean to succeed Dr. P. L. Powell. Other changes have been made in the Faculty personnel to meet the demands of a larger student enrolment.

There is still time for you to enter if you write immediately

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Up in August!

It was blisteringly hot in New York in August, possibly as a reaction from the prolonged cold, rainy period in July. But with the rise in temperature came also a rise in MISSIONS subscriptions. August produced 968 subscriptions, as compared with 923 in August, 1937, or a net gain of 45 for the month.

To these loyal subscribers and to the faithful Club Managers who for another month thus kept the trend upward, MISSIONS extends its hearty thanks.

So the record, since the upturn started in the spring of 1933, stands at 62 months up and only 2 months down.

LETTERS

From the Editor's Mail Bag

I note with much apprehension a book review of *Rebel Religion* by B. C. Plowright. Of course I know that book reviews do not necessarily express the viewpoint of MISSIONS' staff. But why should our missionary magazine review a book that apparently misleads its readers as to the real effect of communism in the world? I must say that I have not read the book, but if the review is at all accurate, I would not care to waste my time on it. Can you not find better books to review for your readers?—*Rev. Robert L. Maclett, Letts, Ind.*

Having been a reader of MISSIONS for many years, I have noted with increasing interest your emphasis on international affairs as they relate themselves to Christianity. In my weekly reviews of world events before the men of my church, I find your items dealing with world-wide situations colorful, broad and concise. In this respect your magazine is extremely valuable and educational. Our people must widen their horizon if they are to change the world.—*Rev. Marinus James, Norwood, Mass.*

In a recent issue of MISSIONS I enjoyed reading a very interesting fea-

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ture entitled, "Confessing the Sin and Shame of Disunion." I heartily agreed with it. Having so many different denominations will inevitably draw us farther and farther from real Christianity. But the question that troubles me is this: If Christian unity is so important in the minds of Christian leaders, why do Baptists hear nothing of it except what we read in MISSIONS? It should be brought to the attention of every church member.—*Virginia Irwin, Martins Ferry, Ohio.*



Please send MISSIONS for five years to the Free Public Library, at Drury, Mass. There have been so many calls at our little library for the magazine that the trustees voted to subscribe for it for the reading room.—*Mrs. Charles I. Osterhout, Librarian, Drury, Mass.*

NOTE.—MISSIONS suggests similar action for trustees of other public libraries.—Ed.

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Such Strange People!

CARTOON NUMBER 52 BY CHARLES A. WELLS



THE Chinese are such strange people. They do not shake hands with each other; they shake hands with themselves. They read up and down and backwards instead of politely left to right as we do; they eat with funny little sticks, and the bride never sees the groom until it is too late.

But of the 400,000,000 Chinese, I wonder if there is a single one who can figure us out right now. We justly make a great to-do over feeding these millions who are suffering immeasurably from war and flood and famine, but we do nothing to curb those among us who trade in the misery of war for profit. American-made bombs, dropped by Japanese from American-made airplanes and financed by American dollars are taking an awful toll of life and property in China.

And it will take more than rice to cover up that page in our history.

This is not being written from the viewpoint of pacifism. It is to urge that the name of America should stand for something on earth more honorable than making financial profit out of human blood. — CHARLES A. WELLS.

“The Best I Got from America”

“MILLIONS of immigrants have found in America wealth, fame and social honor,” said a young Italian in Philadelphia who had been converted under the ministry of a devoted home missionary, “but I have found something that no money, fame or honor could buy. I have found Jesus Christ. This is the best that I got from America.”

On September 8-11, 1938, the 100th anniversary of the beginnings of Baptist missions among foreign-speaking people in the United States was celebrated in Cleveland, Ohio. Since Rev. Konrad Fleischman began his efficient ministry among the Germans of Newark, N. J., Philadelphia, Pa., and in the mountains of Lycoming County, Pa., missionary work among foreign-speaking people has continually increased. Through helpful cooperation with The American Baptist Publication Society, the Woman's American Baptist Home Mission Society, State Conventions and City Mission Societies, an ever enlarging work has been done.

The gospel has been preached in about 30 languages. More than 100,000 converts have been won to Jesus Christ and have united with the churches.

Every Baptist who makes a contribution of \$5 or more to

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will become a Judson Fellow and will help thereby to meet more adequately the growing needs of bilingual work in congested city areas as well as many other home mission projects in the United States and in Latin America.

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The Board of Education Gives Away Jackson College

Another result of the long depression and the decline in missionary contributions is the action of the Baptist Board of Education in disposing of Jackson College for Negroes in Mississippi.

The Home Mission Society had previously found it impossible to continue support of this institution. When the Board of Education assumed responsibility for Negro colleges, it likewise found its resources and its diminishing receipts insufficient to give Jackson College proper financial support. The Board offered the school to the State of Mississippi because there is no teachers' college supported by State funds in the entire State for the training of Negro school teachers. However, the State Legislature could not see its way clear to accept the proposition. Finally a group of public spirited citizens, white and colored, organized a Board of Trustees and offered to assume responsibility for the school. So the Board of Education deeded the property to this new Board of Trustees for Jackson College on condition that it will be used for Negro education.

Originally founded in 1884, Jackson College has done remarkable service in furnishing a large number of Negro school teachers in Mississippi and likewise in training men for the Negro ministry. It has also each year conducted a high grade summer school which has been attended by several hundred Negro teachers anxious to improve their training and equipment.

While it is a matter of deep regret to Baptists interested in Negro education that the Northern Baptist Convention through its agencies could no longer support Jackson College, it is also a matter for gratitude that the property will continue to be used for the education of Negro leaders in the South.

Instructions to Subscribers

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THE WORLD CONGRESS OF ROMAN CATHOLICISM

Marked by customary ecclesiastical pomp and all the ceremonial solemnity of the centuries, the Roman Catholic Church held its 34th World Eucharistic Congress in Budapest, Hungary.

The circle shows a night view of Budapest. Down the Danube River one night during the Congress Week went a long procession of illuminated barges carrying the Blessed Sacrament. More than 500,000 devout worshippers, Hungarians and visitors, lined both banks of the stream



First session of the World Congress of Roman Catholicism in Budapest. On the dais sits the Papal Legate. Estimated attendance exceeded 200,000

Comparable in importance and significance to a World Eucharistic Congress of Roman Catholicism will be the meeting, planned to be held every five years, of the World Council of Churches, described by the Archbishop of York at the World Conference on Faith and Order at Edinburgh, as "the voice of non-Roman Christendom through which it will speak unitedly to the world."

MISSIONS

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OCTOBER, 1938

Baptists and the World Council of Churches



HERE will be wide satisfaction in President A. J. Hudson's appointment of Dr. Herbert W. Virgin of Chicago as Chairman for another year of the Convention Committee on Relations with Other Religious Bodies. For clarity, breadth and a bold facing of issues, his Milwaukee report last May deserves top rank. Included was the Affirmation of Unity of the World Conference on Faith and Order at Edinburgh. (*See MISSIONS, November, 1937, page 538.*) The report admitted the "weaknesses in the divided voices of Christendom," deplored the evils that "resulted from the divisions which exist," and voiced the sentiment of Northern Baptists by declaring that

This Convention rejoices in the increasing emphasis upon the subject of Christian unity, and declares itself in deepest sympathy with every effort put forth by the Christian world to reunite the divisions which have been created through the years.

It recommended a more representative Baptist participation in future ecumenical conferences. And as preliminary to the desired larger Christian unity, it urged a union of *the 14 different Baptist sects in the United States*. Finally, this remarkable report emphasized that evangelism must necessarily precede all mechanical efforts toward church union. With that surely all denominations, including even Anglicans and Eastern Orthodox, would doubtless concur.

To this Committee the Milwaukee Convention assigned a new and an unusually grave responsibility. The Committee consists of five pastors, H. W. Virgin, C. W. Atwater, F. B. Fagerburg, M. J. Twomey, W. S. K. Yeaple, and Professor J. W. Nixon. These six men are to explore the constitution of the proposed World Council of Churches (*see pages 492-493*), and to submit

it for study to the General Council, which in turn will report to the Los Angeles Convention next June. How these six men discharge that responsibility may well mark a turning point in church history in that the full usefulness of the World Council of Churches and the fate of Northern Baptist participation in it lies in their hands.

The witness of Baptists is needed in the World Council. The proposed new agency of non-Roman Christendom will be incomplete, ineffective, and will likely be dominated by ecclesiasticism *if the largest free church communion on earth remains outside*. Moreover, Baptist principles of soul liberty challenged by today's suppression of religious freedom, of New Testament Christianity in a world that is lured by ominous ideologies, of democracy at a time when totalitarianism flourishes unrestrained, of congregational polity in an age that would seek religious security in authoritarianism,—these principles have a chance for expression and a rare opportunity for making a significant impact on other church bodies and on the world. By participation in the World Council, Baptists have nothing to lose, much to gain *and much to contribute*. By fellowship one with another they and the other communions can be spiritually enriched. "With the World Council," wrote Professor William Adams Brown in *World Outlook*, "non-Roman Christianity will be provided with an organ of expression that will appeal to the imagination of men. For the first time since the Reformation, it will be possible for the churches that separated from Rome on grounds of conscience to show to the world that the unity in which they profess to believe is a fact."

To that unity Baptists have a moral obligation to make their distinctive contribution.



The World Today

Current Events of Missionary Interest



The familiar sky line of lower New York City as seen from across the East River

One Murder Every Day in the Year in New York City

A RECENT summary of the service of the New York City Police force, as published in *The New York Sun*, revealed some astonishing facts. In 1936, latest year for which complete statistics are available, the police were called upon to solve 6,553 major crimes. There were 364 murders committed, *one murder for every day in the year except one*, since 1936 was a Leap Year. There were 6,189 cases of assault, robbery and burglary and 7,969 cases of grand larceny. Minor felonies and misdemeanors totaled 34,207 cases. While the major service of the Police Department is the apprehension of criminals, the prevention of crime is also its responsibility. Constructive measures in crime prevention included provision for 77 outdoor playgrounds and 44 indoor recreation centers. Moreover, the Police Athletic League provided vents for young energy in sport instead of crime and enrolled 34,407 members with attendance well beyond a million in its sport events.

For other measures in crime prevention, the Police Department must continue to look to the schools and to the churches, and especially to the Sunday schools. New York City's crime record proves that the city mission task of the Christian church is far from completed.

Other police activities included traffic control, summonses to 187,412 traffic violators, 145,223

warnings and 52,224 letters in the anti-noise campaign, and the service of the emergency trucks. These answered 1,094 asphyxiation calls, released 128 persons from stalled elevators, 21 from cave-ins, 76 from explosions, and 56 from locked buildings. The trucks also rescued 120 trapped or treed cats. The Police Department has 2,318 of its personnel registered for blood transfusions and answered 179 calls from hospitals for such service.

Filipino President Quezon Vetoes Catholic Church Bill

PRESIDENT MANUEL QUEZON of the Philippine Islands displayed sound wisdom and high statesmanship when he vetoed the Compulsory Religious Instruction Bill. According to press reports it had been "insistently pressed through the Philippine National Assembly by the Roman Catholic Church." In justifying his veto the President issued a statement which included this paragraph:

The President holds personally the view that religion is a power for good which not only operates for the benefit of the individual but also makes him a good citizen. In vetoing the bill, however, the President takes the stand that, under existing legislation, the responsibility for teaching religion is placed exclusively on parents, guardians and the church, but not upon the government. It is the hope of the President that religious questions will not be

permitted to divide the people and cause conflicts of a serious character.

When the Archbishop of Cebu issued a pastoral letter of protest, the President retorted that the Archbishop's letter was in itself incontrovertible evidence of "one of the most menacing evils that can confront the government and people of the Philippines, namely, interference of the church in the affairs of State."

As a compromising measure he agreed to support a law that would make character building a compulsory subject in the public schools. Against that no advocate of the separation of church and state can object provided that teachers, under the guise of character-building instruction, are not actually giving instruction in sectarian religion.

The First Buddhist Church in New York City

IT HAS long been known that Buddhism had several temples on the Pacific Coast. The past summer marked the invasion of this Oriental religion into New York City. Purchasing a house from a savings bank, at presumably mortgage foreclosure prices, the First Buddhist Church of New York City was organized and established at 171 West 94th Street. In order to have the building serve both as a temple of worship and an educational center, it was remodeled during the summer months. An altar was installed. Classrooms were arranged not only for religious education and the study of Buddhism, but also for the study of the Japanese language, since the majority of the 100 members of the new church are Japanese. The priest is Hozen Seki, formerly associated with the Buddhist Temple in Los Angeles.

Several inferences might be drawn from this development. Did these 100 Japanese organize a Buddhist church in New York City because somehow its Christian churches failed to include the Japanese within the scope of their city mission programs? Have the Japanese been so impressed with the paganism in New York and the slight impression that Christianity has thus far made on it, that they thought Buddhism might have a better chance with its philosophy of calmness, purity and withdrawal from the world? Or is this another indication of a general movement on the part of Japanese toward Asiatic religions and away from Christianity as the religion of the West?

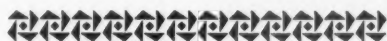
Gains in Membership and Hierarchy for Roman Catholics in America

THAT the Roman Catholic Church in the United States is strengthening its position and re-enforcing its governmental structure is apparent from the recently published 1938 edition of *The Catholic Directory*.

Last year a realignment of ecclesiastical territory resulted in three new provinces, three new archdioceses and five new dioceses. The three new provinces have respectively as headquarters Detroit, Mich., Louisville, Ky., and Newark, N. J. The new dioceses raise the total hierarchy to 132 members of episcopal rank, a gain of seven for the year. Church statistics record 32,668 priests, a gain of 1,019, who serve 18,428 churches and missions. Theological seminary students total 15,984, thus insuring a constant supply of new priests. The Church maintains 193 Catholic colleges for men, 676 colleges and academies for girls, and 1,306 diocesan and private schools. Parochial schools increased during the year from 7,445 to 8,028. *This increase should be noted with special reference to the unremitting agitation for government aid to parochial schools.* Four cities, Brooklyn, New York, Boston and Chicago, are claimed to have more than a million Catholics. The directory reports total Catholic population at 21,451,460 for the United States, Alaska and the Hawaiian Islands, a gain of 4,035,157 over 1918. This means an increase of nearly 25% in 20 years.

How do these figures compare with Baptist statistics? Since the Catholic Church includes all children in its tabulation, Baptist statistics must do likewise for comparison. Accordingly, based on figures of *The Northern Baptist Annual* for 1937 and for 1918, church membership for 1937 stands at 1,476,330 and Sunday school enrolment at 1,071,551, a total constituency of 2,547,881. Whereas in 1918, corresponding figures were 1,457,487 church members and 1,238,470 Sunday school members, a total constituency of 2,695,957. Since thousands of Sunday school pupils are also church members, the duplication here obviously cannot be computed. Irrespective of that, the figures reveal a loss of 148,076 or 1/2% over the same 20-year period.

The comparison of 4,035,157 more Catholics and 148,076 fewer Northern Baptists speaks for itself. Readers of *Missions* can easily draw their own conclusions.



REMARKABLE REMARKS, usually appearing on this page, because of space limitation are transferred temporarily to page 462

Poverty and Fear Along the Road to Mandalay

By BRAYTON C. CASE

Not only is village life in Burma marked by poverty and an extremely low standard of living, but the people are in the grip of fear and superstition, as is shown in the lower picture where more than a dozen skulls of buffaloes have been placed at the entrance to a jungle home as propitiation of the evil spirits



Two articles, of which this is the first, picturing conditions in the hills of Burma, and what agricultural missions are doing to remove poverty and fear and to lead the people into the more abundant life

I AM a farmer missionary working on the "Road to Mandalay." In Burma 90% of the people are rural and earn their living from the soil. The average farmer works a five-acre farm with a pair of oxen. He lives in a five-dollar house of bamboo and thatch and is glad to get all of 15 cents for a day's wage. He is trying to fatten his children on one cent a meal and as you can imagine they don't fatten very well. Half of his children die during infancy with diseases they don't need to have and often because of malnutrition.

So he lives a life of poverty and this poverty

leads to lying, cheating, and quarreling which makes men live in fear of one another. When I sit down to my dinner table, from across the street I hear women quarreling. One woman screeches at the other: "Do you think I can afford to lose one cent?" She is ready to pull the hair out of the other woman's head for a cent.

If the farmer is fortunate enough to have a pig, he brings that pig home each night and puts him into a bamboo cage under the house where he can hear him squeal and grunt all night. He feels happy to think that the pig is still there and all



BRAYTON C. CASE

America's Baptist farmer missionary has been in service in Burma since 1912

safe. In my town of Pyinmana with a population of 18,000 people, many men when walking the streets at night carry clubs for fear someone with whom they have been quarreling may attack them in the dark. Some even carry swords for fear of being murdered. That is the fear of man for his fellowman.

They also live in fear of evil spirits. They believe that the trees around that bamboo hut are inhabited by evil spirits and that the big trees have terrible demons in them so that people don't dare walk past them at night. To propitiate them they place a shelf at the foot of the tree and they put on the shelf some of the bananas and coconuts they would like to eat, and they say, "Here, don't let any snakes come out to bite me today, nor leopards, or tigers hurt me, nor the branches fall and strike me. Take this and leave me alone." How different that is from the song that you hear over the radio so often, "Only God can make a tree." Trees give apples and peaches, oranges and grapefruit. Only God can make trees that give these lovely, delicious things. But my friends say, "There is a devil in that tree."

Also they believe that there are spirits in the stream or pond which will pull people under and drown them. And even in their houses they are not safe. For in the corners are house spirits that give them the stomach-ache and headache, cholera and smallpox and make half the children die.

In order to stop them from doing harm they place flowers and food which they can ill afford to spare, on the shelf in the house and pray to the house spirits, "Just leave us alone for today."

Moreover, most of these people in Burma are Buddhists. They have been taught to believe it is an evil to be born. Life is just a place for suffering where you are being punished for the evil deeds of a previous incarnation. What can you do to help that? Absolutely nothing. So why try? If you are maimed, or poor, or ignorant it is just what you deserve. You are being punished for something bad you did in a previous life. You can't help it, so why try. They don't believe there is a good God who created and rules the world. Here is an image of Buddha all covered with gold leaf. A man brings rice and curry for his offering and sets it down in front of the idol. Then putting his hands before his face and his head down to the ground three times, while the dogs are yelping around, eating at the rice, and the crows pecking at it, he prays like this: "For this good deed which I now do, in the life to come may I not be incarnated a poor miserable suffering man. Oh, may I be incarnated a tree spirit, free from pain and anguish." To be a tree spirit was what Professor Utha Din of the Baptist Theological Seminary used to pray for when a young man before he became a Christian.

Over here is a poor woman. She perhaps is too poor to bring an offering. So she goes to the side of a stream and picks up sand in a basket, puts it on her head and walks a mile up a hill where they



A typical home in the jungle country of Northern Burma in the area served by the Pyinmana Agricultural School

are building a pagoda. There she puts down the sand as her offering and prays like this: "For this good deed which I now bring, in the life to come may I not be incarnated a poor miserable woman, May I be incarnated a man so that if I am a very good man I may go to Nirvana (heaven)." According to the Buddhist teachings no woman may expect to go to heaven unless she is first good enough to be a man.

In that hopeless life in order that they shall know "the earth is the Lord's and the fullness thereof," I am a farmer missionary. I was born in Burma. My first friends were Burmese children and I learned to talk Burmese before I did English. At the age of 12 I came to America and went through the schools and to college in California, where for the first time I saw the American agricultural college. California has a rainfall of ten inches which would mean famine in Burma. Yet the scientific methods of dry farming which the colleges have developed, California grows good



A banana orchard whose trees properly cultivated and developed by Mr. Case's students, grow tall and produce luxurious fruit

crops of wheat. With irrigation come orange groves, vineyards, and orchards of peaches and plums with fruit to send to the ends of the earth. I said: "Wouldn't it be a wonderful missionary work if these resources of the American agricultural college could be taken over to my friends, the farmers in India and Burma so as to prevent hunger, poverty and want out there." That summer while working with the bees on an irrigation canal near Fresno, one Sunday morning I wrote down my purpose in a little notebook I still have, that God helping me I would be that kind of a missionary to bring these resources to the needy people on the other side of the world. I would be a farmer missionary.

In due time I went out to Burma, just 100 years after Adoniram Judson, our great pioneer missionary, and started work in our mission field there. Now Burma is about the size of Texas and has a population of 15,000,000 people. Most of the people migrated down from China and are Mongolian in race and social customs. When the missionary started to preach to them, they were very proud of their learning and religion and said: "What do we need of this foreign teaching?"

One day Judson was preaching in the market place of Rangoon when some wild people from the jungles came and listened. He asked: "Who are these people?" The Burmans answered, "These are not people, they are Karens." Judson believed they were people and, following them to their villages, he found they had a strange tradition. Though they worshiped demons they said: "We once knew about God, but lost that knowledge. However, a younger brother is coming from the west with a white book to tell us about God." When Judson started preaching out of his printed Bible they said: "Here is the younger brother we were waiting for" and the first mass movement in Burma toward Christ began among these Karens.

They went to work and cut the bamboo out of the forest with their knives, built their chapels of bamboo and thatch and worshiped in them. They sent their young people to the mission school to learn to read and know the Bible. But when they came back as trained graduates, they said: "How are we going to support these preachers and teachers?"

The missionaries very wisely taught them self-

support from the very beginning. They asked: "How do you support yourselves?"

"We grow rice for a living," the people replied.

"Well, then, support your teachers and preachers with rice too."

They did, and to this very day many of our villages support their pastors and teachers and call them for so many hundred baskets of rice in a year.

Now the wonderful thing is that when people become truly Christian they are not satisfied to have all the good for themselves, but want to bring it to others. They said to one another, "Look up in the hills back of us. The villages there have not heard the gospel. We ought to send missionaries to them, too. But we are very poor, how can we give to missions?" (That is what you too have heard during the depression.) However, the Karen Christian women of Burma found a way. They always eat rice and curry for each meal. The housewife counts the number of people in the family, puts in a cupful of rice for each member and puts it in the earthen pot to cook. But before the Christian housewife put in the water to boil it, she took out a big handful and put it in a bamboo against the wall, and that was the missionary offering. The whole family helped to contribute to it. Now it wasn't out of their abundance, but out of their necessities that they gave. They had barely enough to eat but out of that they gave for missions. Father and mother, brother and sister, all contributed to missions. With that offering they sent missionaries to the villages beyond. Thus, they became a missionary church from the very beginning.

When the Suez Canal was opened over 70 years ago the rice grown in Burma became a world commodity of trade. Now the white trader came with the big ships and said, "Sell us this rice. We will give you good money for it. Grow more rice! Clear more forests and plant the land with rice."

Then the Indian money lender came along and he said: "Go ahead. I will lend you money. You hire men to clear the forests and make more rice fields and you will make more money."

The farmer asked, "What do we do to get the money?"

The money lender replied, "Oh, that's easy. I write something on a piece of paper. You don't understand what it is because you are an igno-

rant farmer, but it is what we bankers call a promissory note with interest at 40 per cent. Of course, you don't have to pay it this year or next year or next. Your credit is good. All you need to do is to put your thumb print on this paper and you get the money."

"Oh, that is easy. Come along with your paper," said the farmer. He got the money. With some of it he hired help and some of it he squandered.

After about five years when the forest was replaced by rice fields, the banker came back and asked for the money. Compound interest at 40 per cent amounts to a good sum. The banker said, "You owe me so much money."

"Well," replied the farmer, with a sorry face, "I haven't got any such amount of money."

"Then, you will have to give me your land." That was the agreement on the piece of paper, you know," the banker continued.



The farmer missionary on his way to a Baptist Association in Burma where he will demonstrate the finer type of pig and hen which have been produced on the Pyinmana Agricultural School farm. The man at the right carries the cage in which the animal and the fowl will travel together

"But what shall I do not to grow rice next year? I must eat," complained the farmer.

"Oh, that's easy. You just clear some more land and I will lend you some more money. Just put your thumb print on another piece of paper and you get more money," assured the banker.

Thus the process went on until now all the good rice land is cleared of forests. About half is owned by absentee landlords who mostly live in the towns. The land is worked by tenant farmers who have to give half their crop for rent. Since rice yields an income only two months of the year, in order to live the other ten months that tenant farmer has to borrow money from the landlord and pay 100 per cent interest. So at harvest time half the crop goes for rent and the rest for debts. When the crop is not good there isn't enough left to pay debts and the tenant farmer has to move. In this rice growing region the rice

farmers are moving constantly. And yet we have 100,000 church members among the rice farmers of the plains of Burma. There are several thousand baptisms a year among them but often the new convert, because he can't make a living on the land, has to move and often to a village where there isn't any school or church or pastor to keep him established in the Christian life.

The pastor of that village church is called for so many hundred baskets of rice a year, but when there is no rice for church members there is nothing to give the preacher. In order to live he must dig the rice he needs to eat out of the field with his own hands and support himself. Also he cannot afford a religious paper or Christian books. So poverty not only starves the body, but it also starves the soul.

(The concluding part of Mr. Case's article will appear in a later issue.)



Paddy plowing, a familiar scene in the rice lands of Burma

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

THE CHARGE THAT CATHOLICS could be ordered by the Pope to rise against the United States is silly; in any such extreme case Catholics would be justified in refusing obedience to the Pope.—*Rev. Robert E. Woods*, in St. Patrick's Cathedral, New York.



THE HARM THAT HAS BEEN DONE in the last 30 years by the moving picture industry simply for commercial profit is absolutely incalculable.—*Sir Alfred Zimmern*, Oxford, England.



THERE IS NO LONGER ANY ISOLATION on this earth. The English Channel of a century ago was wider

than the Pacific Ocean of today.—*Ch'enting T. Wang*, Chinese Ambassador to the United States.

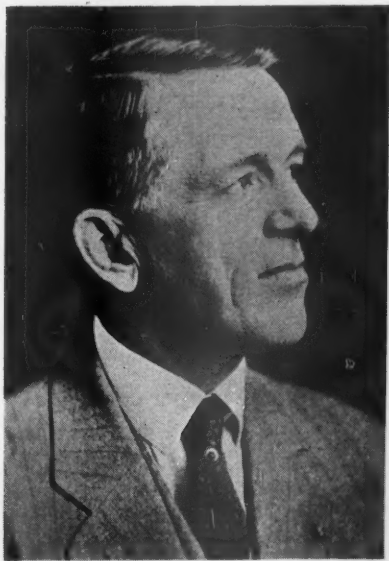


IF EDUCATION CAN FIT YOUTH to face what the world calls failure, it will help them to find what God calls success.—*Rev. Ralph W. Sockman*.



TRUTH CRUSHED TO EARTH does not always rise again. It may stay crushed, at least for decades, perhaps for generations—provided the crushing is done with the ruthless efficiency now abroad in the world.—*Bruce Bliven*, quoted in *The Cresset*.

The late Fred E. Stockton of Fargo, North Dakota. He died April 3, 1938, before he had an opportunity of seeing his last article published



Winter Blizzards and Summer Heat in North Dakota

By FRED E. STOCKTON



The Bad Lands of North Dakota through which Dr. Stockton traveled many times during his long service

Human interest reminiscences of 30 years amid the torrid heat, zero cold, radiant sunshine, heavy rain, blinding sleet, sticky mud, in bathless hotels, old fashioned buggies, railroad hand-cars, modern trains and automobiles in the land of the Dakotas

NOTE.—Shortly before his untimely death last April the late Fred E. Stockton, for 18 years General Superintendent of the North Dakota Baptist State Convention, wrote for MISSIONS this picturesque account of his 30 years of service.—ED.

RECENTLY I completed three decades of service in the land of the Dakotas. Many interesting and a few unusual things have happened during these 30 years.

I can never forget the Sunday evening when in ice-cold water I baptized 13 men in 18 minutes. Neither can I forget the communion service

when it was my privilege to give the hand of fellowship to 51 persons following a union tabernacle service. During my pastorate in this same church an outraged husband went on a glorious drunk. He loaded his six-shooter and swore that he would "kill that d— preacher" who had baptized his wife without his consent. A few days later this gentleman and I agreed to an armistice in his telegraph office. A much happier occasion was the time when I baptized the chief of police of the town, his wife and son, all three at the same service.

Weddings provided their share of interesting incidents. As a young and inexperienced pastor, I

succeeded in having a wedding advanced one day for my convenience so that I might attend the State Convention on the appointed day. Upon another occasion two young ladies came to the parsonage one morning to retain my services for a wedding in the evening, when the lucky man was to arrive by train. With much hesitation one of them stammered, "Will you marry me?" Thinking that the other young woman was to be the bride of the evening, I answered, "I will have to tell you, young lady, that I am awfully sorry but I already have one wife." Flashes of red, white and other colors swept over her face as she explained, "I mean to the man who is coming tonight." The wedding was solemnized.

Funerals, too, have left lasting memories. Once I conducted a funeral out on the main street of the town for a wandering boy without home or friends. I called on Charlie Hanson—that was his name—shortly before he died. He said he had never attended church or Sunday school and that he knew nothing at all about the Bible or the story of Jesus. His prayer was the most eloquent I have ever heard. "O Jesus," he gasped in vain just before he died, "if you will make me well, I will work for you."

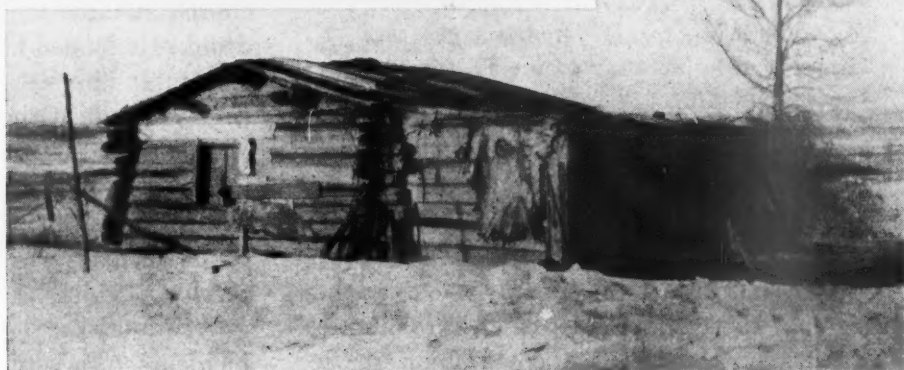
Recently I fulfilled a promise of 25 years standing and officiated at the funeral of an old neighbor. It required a journey by bus of nearly 500 miles in the dead of winter. This retired farmer and his wife helped Mrs. Stockton and me to forget our homesickness when we came west 30 years ago. It seemed to us that they embodied the best in the life of the western pioneers—kindness, cheerfulness, resourcefulness, and unselfishness.

Traveling experiences have been numerous during these years. Dakota road mud, or gumbo, as it is called, can be fully appreciated only by those who have had experience with it at its best or worst. In South Dakota I recall a trip to a rural church one Sunday in the spring of the year. The gumbo was of the proper consistency to stick and roll. The wheels of the surrey filled solid to the hubs and became so wide that they actually brushed against the sides of the buggy. Believe it or not, they were a foot and a half wide. A number of years later, before many of the highways were graveled, Mrs. Stockton, the children and I in our car bucked the gumbo and finally won out to the tune of 30 miles in 10 hours. The rear wheels of the automobile became packed so



LEFT
The loneliness of some parts of North Dakota can readily be imagined from this picture of a humble shack and its setting

RIGHT
Winter presents problems all its own in this far northern State. Deep snow, high winds and zero cold are all too frequent during the long winter





Another scene in the Bad Lands of North Dakota

solid that the engine was unable to turn them. The gumbo, stiff and tenacious as putty, had to be dug out by hand. Many times since then I have thanked God for improved highways.

Upon one occasion Dr. S. P. Shaw and I had an open-air ride on an old-fashioned railroad handcar propelled by a gas engine. For 30 miles we took the rain in our faces as the section boss piloted us in the darkness to the station.

Once my car was stuck in a snow drift in the center of a lake. Beneath the drift, however, the ice was more than two feet thick. At another season of the year we crossed the Missouri River at Pierre, South Dakota, at night by row boat before the railway bridge was completed. We wove in and out among the sand bars guided by red lanterns hung on iron supports. We were on our way from the State Convention in Deadwood and to the rhythm of the oars we sang, "Let The Lower Lights Be Burning." On the Pierre side of the river, we found the last great land-drawing in full swing. Notary publics behind tables or dry-goods boxes lined the streets. For 25 cents per head, they were taking names, addresses and affidavits of men and women from everywhere each of whom was hoping to draw 160 acres of desirable land.

One February a severe storm tied up all the railway branch lines to my home town, and I had to travel 625 miles to cover 150 miles. Three different beds in one night is my best record:

(1) at the home where I was being entertained until after midnight; (2) in a sleeper until the early hours of the morning; (3) in a hotel bed until time to get ready for church.

Men who travel know how lost is the traveler who has lost his baggage. I did not miss my bag until the pastor's car had been gone for an hour. The good wife of the German Baptist farmer where I was staying came to my rescue. She loaned me one of her husband's work shirts while she washed and ironed the one white shirt that I wore and had it ready for Sunday morning. During the time of waiting a new sermon was outlined and so the day was not utterly ruined.

We try to do our best for our visiting missionaries, especially those who work among the American Indians. Rev. Chester Bentley from the Crow Agency, Montana, was given a sample of what North Dakota can do in January. I piloted him about in temperatures that for ten days stood at 30 or more below zero and capped the climax by sharing a bed with him one night, or rather morning for we got in at three o'clock instead of ten o'clock on the preceding evening as our train was scheduled. The temperature in our bedroom that night was somewhere between 10 and 20 below zero.

After a hot August week in a colporter's car, a clean looking brick hotel in the largest town in the county looked rather good. I signed the register and told the lady behind the desk that I

wanted a room with bath. "Mr.," she replied, "McKenzie County boasts of not having a bathtub in the whole county." However, I got my bath, but on the installment plan.

One week-end I was the guest of a Russian Baptist family who lived in a sod house. With four other men I tried to sleep in one room without a door or window open for a fresh supply of oxygen. The meals bountifully served were identically the same morning, noon, and night. In this home I received my first "holy kiss," from the man of the house. On another Sunday afternoon I stopped at this same home when the Russian missionary was not with me to act as interpreter. John Sahaydak, the young man of the place, came out to welcome me. I asked him who would interpret for me at the church. He interviewed an Adventist boy who had just driven up and then reported to me with evident satisfaction, "He will be turpentine for you," and he was.

While discussing our missionary work some years ago with Dr. Bruce Kinney in a Minneapolis restaurant, a man who had some very "taking" ways with him walked off with my new Stetson hat. The worst insult, however, was inflicted when another enterprising citizen appropriated my shoes on the sleeper that runs between Denver and Edgemont, South Dakota. He overlooked the little matter of leaving his old shoes for me. The Pullman Company generously paid for a new pair.

Collecting money for missions has not been without its thrills. During one of our denominational campaigns, I visited a rural Swedish Church. The mud was deep. Autos were almost unknown then in the Dakotas. A Swedish brother with six fingers on each hand and six toes on each foot, drove me with a team all day long. During the day he drank seven cups of coffee between meals while I gathered in the checks and shekels. When we drove to the station at night I had in my pockets pledges and cash, mostly cash, how-

ever, totaling exactly \$1,000.00. A good, loyal Roman Catholic banker gave me a check for \$100.00 in the Baptist Victory Campaign. At a Russian Conference, I learned through an interpreter that a Russian farmer wanted to give me some missionary money. As I sat on a bench beside him he took out a roll of money with a \$20 bill on the outside. Imagine my surprise when he counted off five such bills into my hand, then in true Russian style planted a big kiss on my cheek, welcomed—with the cash—even if accompanied with a week's growth of whiskers.

Only once in this land of historic blizzards and great extremes of heat and cold did I fail to hold a service when announced. Rain changed to sleet that April Sunday afternoon, and trees, telephone poles and live wires were strewn everywhere. The streets were deserted and dark and the church bells did not ring for the evening worship. In contrast with this was a cyclone that struck within a block of the parsonage. "The sound thereof was as of a rushing mighty wind." For ten weeks thereafter my time was taken up as secretary of the city relief committee. Even floods are not unknown in the arid Northwest. One Sunday night I stayed at a farm home in the foot-hills of the Killdeer Mountains. Torrents of rain fell during the night. Daylight revealed a lake all about us. Chickens, turkeys, and small buildings were washed away. After dinner, when the waters had somewhat receded, the farmer piloted our car over the submerged road. He preceded us on horse-back to locate any washouts or missing bridges.

These have been exceedingly busy and happy years in the service of Christ. Never for a day have I been without work or salary, which began with \$58.33 per month. The day and the hour that I was elected to my present task, 18 years ago, I was at work at the same desk at which I am now writing this story of what happened in the land of the Dakotas.



FACTS AND FOLKS

Rev. Mark Rich, Ph.D., pastor of the First Baptist Church of McLean, New York, field director of the Rural Institute for Religious Workers, has been appointed field representative in the Home Mission Society's Department of Town and Country work. He began his work September 1, 1938. A native of Oregon, a graduate of Linfield College and Colgate-Rochester Divinity School, Dr. Rich took his M.A. and Ph.D. degrees in Cornell University, majoring in Rural Sociology. His pastoral experience has been entirely in the rural field and he is thoroughly conversant with its problems. Rural pastors throughout the country will find in him a real friend and helpful counselor.

Mrs. A. M. Boggs of Ramapatnam, South India, writes that she could make good use of a stereoscope in showing Bible pictures to the people of India. Perhaps some Baptist family has a stereoscope that has long since been discarded and put away in the attic. Anyone willing to donate such an outfit to Mrs. Boggs should communicate with Mr. D. F. DeTrude of the Foreign Mission Board's Shipping Department, 152 Madison Avenue, New York City.

Dr. Jesse R. Wilson, Foreign Board Associate Secretary stationed in Los Angeles, Cal., will be one of the American delegates to the World Missionary Conference in Madras, India, December 13-30, 1938. (See *MISSIONS*, June, 1938, page 340.) He sailed from New York via Europe September 7th, and will return to California by way of the Pacific Ocean, visiting several Baptist mission stations in British India and the Far East on the homeward trip.

News brevities reported from all over the world



The Twins Died

By JOHN E. LENOX, M.D.

HERE are Mr. and Mrs. Hsiao, tailors by trade, holding in their arms as nice a pair of twins as you would want to see.

But the happy smiles on the faces of the parents faded as the days passed. When the mother's milk began to fail they didn't know what to feed the children. They tried rice gruel and other things, but none of them contained enough nourishment. So the twins became thinner and thinner. Finally they died of starvation.

There is another side to all this, a more hopeful side. Each year the College of Medicine and Dentistry of the West China Union University, our Christian institution, is graduating about 15 Chinese doctors. They will play a large part in spreading the good news which will save babies all over the province.—Chengtu, West China.

As successor to the late Dr. Fred E. Stockton, formerly Secretary of the North Dakota Baptist State Convention (see pages 463-466 in this issue), the State Board of Managers elected Rev. Roy Wesley Hodges, pastor of the First Baptist Church of Grand Forks, North Dakota. He entered upon his new position August 15th. Prior to coming to Grand Forks he was pastor in Keuka Park, N. Y., and a member of the faculty of Keuka College. He is a graduate of Colgate University with the degree of M.A., and a graduate of Colgate Rochester Divinity School.

Professor Eleanor D. Mason, M.A., Ph.D., of the Zoology Department at the Women's Christian College in Madras, India, was recently awarded a Phi Beta Kappa key for "distinguished work" in the field of scholarship and research. She is a daughter of Rev. and Mrs. Walter C. Mason, formerly of the Assam Mission and now of Albany, N. Y., and a granddaughter of the late Dr. M. C. Mason, for 50 years in missionary service in Assam.

During the six months' absence of Dr. Jesse R. Wilson in attendance at the Madras Conference, Rev. E. S. Burket of South China will serve as Acting Secretary in the Los Angeles office. He will be available for appointments in churches, associations, conventions, missionary conferences, and also in schools and colleges in the Pacific Coast area as well as in other states in the West. Mr. Burket is a graduate of Linfield College and of the Andover-Newton Theological School. He has been in missionary service in China since 1916.

Singapore Interlude

A brief visit to Singapore, Far East outpost of the British Empire that recent events have made of immense strategic naval importance



Singapore, like other cities in the Far East, has a large population that lives entirely in boats

NOTE.—The writer of this interesting sketch served as a Baptist missionary in South China from 1922 to 1937. Disruption of mission work in many areas of China because of Japan's undeclared war led the Foreign Board to transfer him temporarily to Burma where he is now serving as Religious Work Director at Judson College, as successor to Dr. Paul Braisted who became General Secretary of the Student Volunteer Movement. (See *MISSIONS*, March, 1938, page 146.) En route to Burma, Dr. Hobart, like the missionaries of a century ago, had to stop over in Singapore until a ship could take him on to Rangoon. He utilized the time in characteristic missionary fashion as his article well indicates.—ED.

By KENNETH G. HOBART

SINGAPORE! How the name calls up in the mind visions of mystery and romance, Oriental imagery, moonlight on the deep-blue, quiet sea, slender, waving coconut palms, and the soft

chime of temple bells! The name itself stirs our imaginations, as do Baghdad and Mandalay, Kashmir and Samarkand.

Singapore has beauty. The almost emerald-green islands, covered with a dense undergrowth, greet one as the steamer slowly approaches. The city itself is on an island, separated by a narrow strait from the mainland, the tip of the Malay Peninsula. Low, rolling hills, surmounted by palms and banyans, present a pleasing prospect to the eye as the ship comes alongside the dock. Nor do the gay and colorful yacht-harbor, the broad, tree-lined avenues, and the lovely Botanical Gardens belie the first impressions. In spite of some crowded native quarters, Singapore is one of the beauty-spots of the Orient.

European commercial activities are, of course, in evidence. So are British naval activities, for here is Britain's great naval base, impressive outpost of Britain's vast empire. Far more interesting to the traveller is the panorama of great Asia's life which is spread out before the tourist.

Malays, Chinese, Indians and Japanese are all there. The red fez of the Mohammedan, the white turban of the Hindu, the shaved pate and the saffron gown of the Buddhist monk, and the bright flowered silk of the Chinese robe,—all mingle together on the city's streets. Moslem mosques, Hindu and Chinese temples attract the tourist's eye as he rides slowly in a ricksha or, more rapidly, in a diminutive Yellow-top Taxi.

Singapore is also a missionary center. With such a cosmopolitan population that was to be expected. The Christian church has not been idle here. The Church of England has an imposing cathedral on a charming site in the heart of the city. Here people of many nationalities worship together. From Singapore as headquarters, the American Methodists extend their good work far

up into the Malay Peninsula, to Penang and beyond. During my Singapore stop-over I attended one session of their annual Conference, when they were celebrating the 50th anniversary of Methodist women's service in Malaya. What an international gathering it was! Malays, Indians, Chinese, English and American representatives,—all united in a Christian bond that knew no racial boundary! English Presbyterians have representatives vigorously at work among the Chinese who form 60% of the city's population. In Singapore alone they have eight or ten churches. Several other denominations are also at work.

Singapore is also of special interest to American Baptists. More than 100 years ago Baptist missionaries, in going to their fields, in Siam or China, were often compelled to tarry there for weeks or months, while waiting for a sailing vessel to convey them northward. They initiated no work of their own,—their commission directed them elsewhere,—but they seconded the efforts of missionaries already at work in Malaya. Here, too, they made good use of the long delays by beginning the study of the new language. The first American Baptist to preach the gospel to the Chinese and Siamese peoples, John Taylor Jones, in 1834, spent nearly four months here with his wife, laying a foundation of Siamese that enabled him to begin work immediately upon arrival in Bangkok. To Singapore in 1834 came the young couple, William Dean and his wife, sent out by our Board to relieve Dr. Jones of the

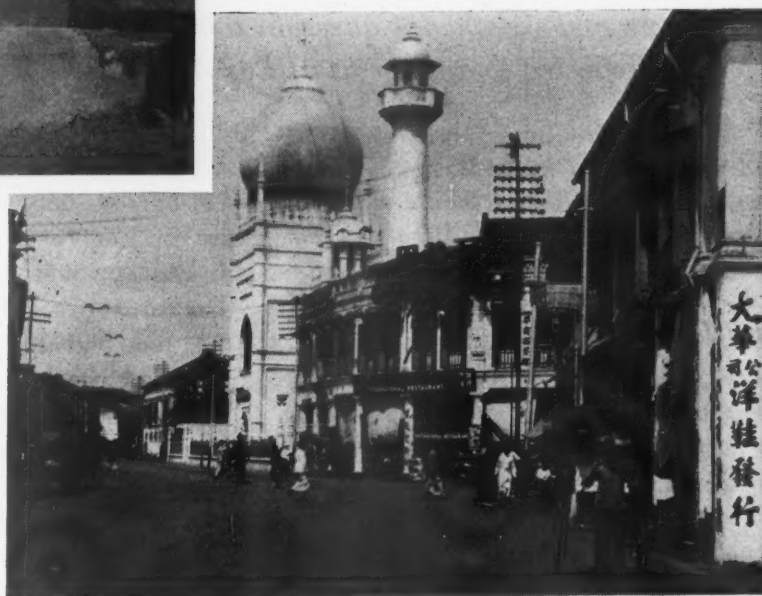


ABOVE

The grave of Mrs. William Dean, one of the first Baptist missionaries to China

RIGHT

A street scene in Singapore showing the Moslem mosque with its minaret from which faithful Mohammedans are summoned to prayer



heavy burden of the rapidly developing Chinese mission in Siam. Here they began the study of the Swatow dialect while awaiting transportation. Here Mrs. Dean fell ill and battled bravely for life against great odds for several months. Here she died in 1835, without ever having seen the land and the people to whom she had planned to bring the message of Life. Her husband buried her under the waving coconut palms in the sandy hills of Singapore. I spent several hours searching out her grave. I found it in the old cemetery on Canning Hill. The inscription is clearly legible:

IN MEMORY OF MRS. MATILDA C. DEAN, WIFE
OF REV. WM. DEAN, WHO DIED AT SINGAPORE
MARCH 5TH, 1835, AGED 22 YEARS. ALSO THE
INFANT SON OF DR. AND MRS. D. G. BRADLEY

Dr. Bradley was an early Siam missionary of the American (Congregational) Board.

Singapore should be of continuing interest to American Baptists. More than a century has

gone since Matilda Dean laid down her life in trying to carry out Christ's last commission. Out of such sacrifices by her and many others has grown the great South China Baptist Mission. Years and years have passed since our missionaries needed to use Singapore or Siam as stepping-stones into China. But our Chinese Christians have gone from South China to Singapore to seek their fortunes in labor and trade. And they brought their Christian faith with them. For years many Chinese Baptists from Swatow have been active in the Presbyterian Church in Singapore. Some of them have been its most faithful supporters. Now a group of them feel that the time has come when they should organize themselves separately into a Baptist church. They were earnestly considering this when I visited them. Let us not fail to pray for these Chinese Baptists in Singapore, that God will guide them to a right solution of their problem.



The World Council of Churches

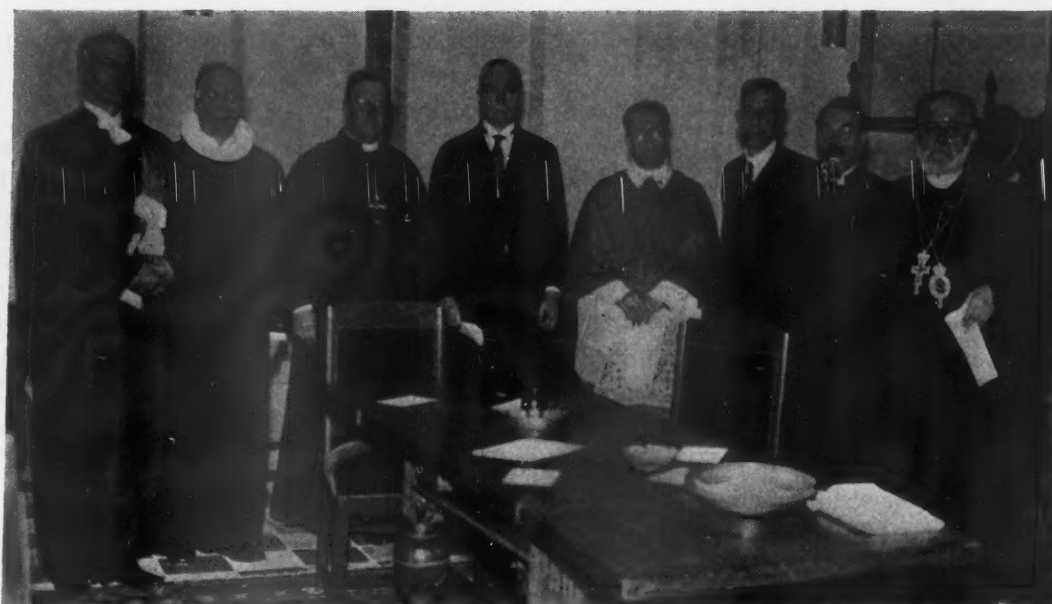
Shall Northern Baptist join the World Council of Churches? This arresting and significant question the Northern Baptist Convention will be expected to answer at its Los Angeles meeting in June, 1939

NOTE.—This informing summary of the World Council of Churches, and of what membership in the Council would mean for Northern Baptists, is adapted from an address by Professor Latourette at the Northern Baptist Convention in Milwaukee, Wisconsin, May 28, 1938.—Ed.

CAN Christians of our day help to answer the prayer, "that they all may be one . . . that the world may believe"? Ours is an age which has the physical machinery for making a friendly, cooperative world society. Fast steamers, the railway, the airplane, the radio are tying humanity together more closely than ever before.

By KENNETH S. LATOURETTE

Yet barriers between nations are rising and men are turning to their own destruction the very machines which might make for neighborliness. The threat of war hangs like an impending doom over man and all his works. In that kind of world, will the Church of Christ demonstrate that in it dwells One who transcends national and racial boundaries and who can unite into one fellowship of love and trust those who yield themselves to him? In a crumbling and a warring world, can Christians of all kindreds and tribes and nations draw together?



Participants in the opening service of the Utrecht Conference on the World Council of Churches, held in the Cathedral of Utrecht. From left to right, Pastor Marc Boequer of France, Danish Lutheran Bishop H. Fuglsang, Dr. William Temple, Lord Archbishop of York, England, Dr. John R. Mott, Monseignor A. Rinkel, Old Catholic Archbishop of Utrecht, Prof. Benkelbach Van der Sprenkel of Holland, Dr. Adolph Keller, European Bureau for Inter-Church Aid, and Eastern Orthodox Archbishop Germanos

Just that is happening. In our day, as in no other, the Christians of the world are beginning to come together and to find in their common Lord a bond which is stronger than the rising divisions of international jealousy and hatred.

Last May a company of people assembled at Utrecht, in Holland, to bring into being a World Council of Churches. The place of meeting was significant. What is now a quiet university town was for about two centuries the northernmost mission center in Western Europe. Here Englishmen and Franks joined in a long and successful effort to carry the gospel into what are now Holland and Germany. Only a few yards from the spot where the assembly held its deliberations the first missionary Archbishop of Utrecht built his church. Near that spot, too, is a replica of an ancient monument which records the conversion of the Danes.

The assembly which gathered at Utrecht was notable. It was not large, for it was a deliberative and executive body and its size was of necessity limited. Yet it was officially representative of more different branches of the Church than any body which has ever gathered, except those meetings of last summer at Oxford and Edinburgh out of which the Utrecht gathering arose. The Arch-

bishop of York, of the Church of England, presided. There were also present archbishops of the Greek Orthodox Church, of the Russian Orthodox Church, of the Old Catholic Church, a bishop of the Orthodox Church of Yugoslavia, Lutheran bishops from Norway, Poland, Latvia and Denmark, two of the most prominent bishops of the Protestant Episcopal Church, a Negro bishop of the African Methodist Episcopal Church, a bishop of the Polish Catholic Church of the United States, a former moderator of the United Church of Canada, a former moderator of the Presbyterian Church in the U. S. A., Presbyterians from Scotland, a Wesleyan from England, a Quaker from the United States, and representatives of the Reformed Churches of Switzerland, of France, and of Holland. In the gathering were four Baptists, one from the Seventh Day Baptists, one from the Baptist World Alliance, one who served as a journalist for the religious press of America, and one from the Northern Baptist Convention. A new day has dawned when groups as diverse as Baptists, Anglicans, Lutherans, Greek and Russian Orthodox, Methodists, and Quakers can meet as accredited delegates of their respective communions for the express purpose of effecting worldwide cooperation

by bringing into being a World Council of Churches.

Constitutions are necessary but at best somewhat dreary documents. I shall not describe in detail the one * drawn up at Utrecht. However, certain features of it do deserve special notice and are of particular interest to Baptists.

First of all, let no one be frightened by the word constitution. The constitution formulated at Utrecht in no sense abridges the autonomy of the churches that enter into it. The Council is solidly based upon the Christian revelation. At the very forefront of the document the Council is described as "a fellowship of churches who accept our Lord Jesus Christ as God and Savior." Here is no attempt to obscure the uniqueness and divine authority of the gospel. Here is a forceful insistence upon it.

As a fellowship of churches the Council is the very opposite of some past attempts to achieve Christian unity by requiring all Christians to fit into the strait jacket of a single creed or of one standard form of ecclesiastical organization. There is not the slightest hint of any desire to induce any body of Christians to surrender what they believe to be the witness with which they have been entrusted by the Holy Spirit. No communion attempts to lord it over any other or to require any other to conform to its own pattern. Although a number of bishops were present, no one said a word about apostolic succession. Suggestions made at the outset that the Apostles' Creed or the Nicene Creed be adopted as the basis of fellowship met with silent and practically unanimous disapproval. The constitution specifically declares that "the World Council shall not legislate for the churches." The entire spirit of the gathering was in the direction of the basic New Testament doctrine of Christian unity, upon reciprocal trust and love arising out of a common faith and a common experience of salvation through Christ. Indeed, this sounds singularly like much for which we Baptists have striven. Formal recognition, too, was given to the fact that not only are there denominations which call themselves churches, such as the Protestant Episcopal Church and the Presbyterian Church, but that there are also denomina-

tions which, like the Baptists, are composed of local autonomous churches.

Moreover, the World Council is at present chiefly a continuation of the two existing world movements on Faith and Order and on Life and Work. It brings these two together and makes provision for carrying them on. Similarly, provision is made for cooperation with other worldwide organizations such as the International Missionary Council, the World's Sunday School Association, the World's Student Christian Federation, and the Baptist World Alliance. These and several similar bodies had representatives at Utrecht. The way is open for them to affiliate themselves more closely with the World Council. The International Missionary Council, in its highly important meeting at Madras in December, will take up the question of its relation to the World Council. The so-called younger churches which are affiliated with it will also wish some kind of association with the World Council.

Of great significance is the arrangement for religious minorities to make their voices heard. Thanks in large part to the initiative of the Baptist World Alliance, led by Dr. J. H. Rushbrooke, the constitution explicitly states that ecclesiastical minorities not otherwise granted adequate representation shall have spokesmen in the World Council chosen by world confessional bodies such as the Baptist World Alliance. This means that the way is open for such groups as the Baptists of Rumania and the Baptists in Germany and Scandinavia to make themselves directly heard in the World Council.

Finally, it may be of interest to note the functions and the authority proposed for the World Council. In addition to the ones already mentioned, these are, to quote the constitution, "to facilitate common action by the churches, to promote cooperation in study, to promote the growth of ecumenical consciousness in the members of all churches, to call regional and world conferences on specific subjects as occasion may require, to offer counsel, to provide opportunity for united action in matters of common interest, and to take action on behalf of constituent churches in such matters as one or more of them may commit to it." It is expressly stated that *"the World Council shall not legislate for the churches; nor shall it act for them in any manner*

* The constitution of the World Council of Churches is published in full on pages 492-493.

except as indicated above or as may hereafter be specified by the constituent churches." The Council has power to call such conferences as met at Oxford and Edinburgh in the summer of 1937, to associate the scholars of the world in such studies as were made in connection with Oxford and Edinburgh, and to appoint commissions to carry out certain phases of its functions. It can, however, assume no powers not expressly granted it by the churches and can in no sense dictate to the churches.

In organization the Council is made up of two bodies, an Assembly and a Central Committee. The Assembly is to be composed of not more than 450 members and ordinarily shall meet every five years. The Central Committee is to have not more than 90 members and is to meet normally once a year. The members of both the Assembly and the Central Committee are to be chosen by the churches and are apportioned by the constitution, most of them by regions. There will also be a small full-time secretariat, as is necessary in organizations of wide geographic extent.

At first hearing, these powers and this organization may seem very modest for a movement with so inclusive and ambitious a name as "The World Council of Churches." *Certainly no church or denomination need fear the usurpation of its rightful authority by any superchurch.* The safeguards of the constitution explicitly and rightly prohibit any such action.

Yet to focus one's attention on the quite unpretentious organization and the carefully limited powers of the World Council of Churches is to miss the significance of what was done at Utrecht. The world-wide Christian fellowship there made possible is of the highest importance. Here for the first time in history is formal provision for world-wide continuing fellowship among the churches which bear the name of Christ. If the Utrecht experience is any criterion, and I think that it is, the very fellowship in worship and in discussion will make for understanding, reciprocal respect, and growing affection. We will have taken a further step toward answering the prayer "that they all may be one." Is it too much to believe that we may also see progress toward the answer of another petition of that prayer, "that the world may believe"? Growing Christian fellowship in a divided world cannot

but give to thoughtful souls convincing evidence that in the Church of Christ is a superhuman power which makes for love and trust.

Three other things remain to be said. First, should Northern Baptists join the World Council? I suppose that most of us, perhaps all of us, desire to have us do so. That at least would be the logical and natural step, for we sent delegates to the world conferences at Oxford and Edinburgh and we were officially represented at Utrecht. I for one most earnestly hope that the Northern Baptist Convention at Los Angeles next June will give adherence to the World Council.

Second, if this world fellowship of Christians is to be a reality we must bring it into the consciousness of every member of every one of our churches. To suggest even some of the steps by which this can be done would prolong this article far beyond the limits which the editor could properly allow. It must be possible, however, for us, as we meet for worship in our various churches on a Lord's Day morning to realize that throughout the world on that day, in every land and in every tongue, our brothers and sisters in Christ are raising their voices in prayer and praise.

As o'er each continent and island,
The dawn brings on another day,
The voice of prayer is never silent,
Nor dies the sound of praise away.

Years ago, as a missionary in China, I used to join with a little handful of other Christians in singing that hymn. To all of us the consciousness that we were part of the world-wide, age-long church of Christ was a great comfort and a great strength. In the midst of the distraught age of today, I crave that for all Christians.

Lastly, may I express what I am sure is the deep desire of all of us, that we in our own Baptist fellowship may give an example of the unity in love which the World Council seeks to promote among all followers of Christ. I need scarcely say that we Baptists differ widely among ourselves and do not always find it easy in all points to agree. Can we not lead the way in showing that amid all our diversity there is a basic unity, a unity in Him who loved us and gave Himself for us? Can we not, we who have accepted Him as our Savior and have known His saving power, in the memory of His sacrifice and in the light of His love, grow in our own love one for another?

NEWS FROM THE WORLD OF MISSIONS

A monthly digest from letters and reports of field correspondents

When Bombs Fall in China

Innocent civilian men, women and children are killed or horribly wounded when Japanese airplanes drop bombs on peaceful Chinese villages



Exterior and interior of the North Shanghai Baptist Church after Japanese airplane bombs had done their destructive work. This was the second time the church was subjected to Japanese bombardment. The first experience came during 1931. See MISSIONS, May, 1932, pages 260-263. The suffering, carnage and destruction wrought on Shanghai was repeated in South China as Dr. E. H. Giedt describes in this narrative



By E. H. GIEDT

ALTHOUGH Kityang is considered fairly safe we have nevertheless had fair samples of the Japanese undeclared war on China. One afternoon three bombing planes flew high and slowly over the city from west to east and then disappeared. Two of

them, we learned afterwards, flew to Chaochowfu where they dropped five bombs and killed over 20 people. The third plane made a wide circle and then returned from the north to drop two powerful bombs at Kityang, one intended for a metal factory on the river front and the other for the court house in the center of

the city. Both missed their marks but left two large areas completely devastated with over 40 civilian men, women, and children killed and many more wounded, some of them terribly lacerated. The seriously wounded persons were brought to our hospital, where Doctors Clara C. Leach and Geneva Dye, a Chinese doctor and a large staff of nurses by very unsatisfactory gas lamp light worked till two o'clock in the morning dressing wounds and operating on frightfully mangled victims. Several persons died before admission and five or six in the hospital. When about an hour after the bombing I went with our boys, Harold and David, to see the scenes of disaster we found the

devastation much greater than we had been led to anticipate from our observation about half a mile from those areas. Bodies were still lying around, while Red Cross squads were removing the last wounded persons. Last week bombing planes visited this region every day for four days in succession. They bombed several bridges

at towns some 20 miles from Kityang and machine-gunned a number of buses, one of them almost directly across the river from our house, but with very little damage in each case and fortunately no lives lost.

Our junior middle school had opened several weeks before the bombing of Kityang, but all schools were then closed for about a month. Our school reopened in a spacious monastery at a village about seven miles from Kityang and carried on with 100 students (about half of usual number) undisturbed till the end of the term. Then all equipment was brought back to Kityang and last week the second semester was to open here just when new bombing activities were under way, so that the opening was postponed for a week or ten days.

After the bombing of Swatow more than half of the population fled, some to Hongkong and foreign parts but many to their ancestral homes in the interior. We had about 10,000 refugees here at Kityang. When we were bombed, there followed a similar exodus as at Swatow, so that for a few weeks the city seemed deserted. This refugeeing and enforced idleness of so many people was not without some advantages to our country churches. It was somewhat like at the time of the stoning of Stephen when the Christians were scattered to the four winds and planted new churches everywhere. Our refugees did not exactly do that, for they found already established struggling churches wherever they went. So they helped to swell audiences, to create a new and more urban atmosphere, and to get new things started. However, they also helped to spread cholera so that isolated cases and not a few deaths were reported from various centers throughout the whole region.

Presbyterians and Baptists on the Bowery

Ministering to homeless, hungry men and to women and children in the tenement section of lower New York



Mariners' Temple where hundreds of hungry and homeless men are fed and sheltered every night in lower New York

By JENNIE ANDERSON

FOR the past four years Mariners' Temple Baptist Church and the Presbyterian Church of Sea and Land have cooperated in a joint program of Christian service, principally in the interest of the children and youth of the community. Now the entire program of these two historic churches has been brought under a single leadership with a joint staff. This united program includes the ministry to the homeless men of the Bowery; a ministry to the families in the congested tenement area; a united Italian ministry; and Christian education for the children and young people. In this united effort the workers are endeavoring to win folk to Christ and to put into practice the teachings of Christ in the community.

Mariners' Temple continues to be a haven of rest for thousands of homeless men. Records for March and April show that 13,188 men

attended gospel services; 6,800 were given night's lodging; and more than 7,000 hot meals were served. When John was asked why he preferred Hubbell Hall with its barren accommodations and light meals to the comparative comfort of the Municipal Lodging House, he replied, "If I go to the Lodging House I'm on relief, and I don't like that. When I come here you treat me as a friend. It's not charity, but Christian fellowship."

A new venture this year is the English-speaking Women's Society. It is made up in part of women from two former groups whose leaders had to withdraw from active service because of ill health. We began in October, with an attendance of 15. Now we have an enrolment of 35, with an average attendance of 20. The meetings consist of a devotional service, a presentation of some educational or entertaining feature, and a brief social time. These

women represent many nationalities, and come from various types of homes. Some live alone in a tiny room; some try to earn a meager living by cleaning offices; others live with members of their families. All in all, they enjoy few of the comforts and joys of life which we consider essential to true living. One of these women said, "Many of us live alone and we haven't much to look forward to from day to day. So we like to come to your meetings because it gives us a chance to get out and be with other people. It gives me a good feeling inside." It is our desire that through this association we may bring Jesus Christ into the lives of these women.

One of the bright spots in the lives of our children, surrounded as they are by tall buildings, elevated structures, and crowded tenement houses, is the two weeks at some camp in the summertime. Just how much this means to them was expressed by little 12-year-old Helen upon her return from the country last fall. She gave this report at our Rally Day service, "During the summer I was one of the many children sent to the country for a short vacation. If Christ were here he would smile and nod his head approvingly at the great work the churches are doing by sending those who are less fortunate to the country. In the country we can understand God much more. There we are not surrounded by the evil influences of men, but by the pure and healthful beauty of God."

The tenement section of our neighborhood is changing rapidly. Due to the emphasis being placed on slum clearance, many houses have been condemned. Although a few have been renovated and made safe for tenants, many more have been closed or torn down completely. This has resulted in many of our families moving out

of the neighborhood. In spite of this fact, our church-school attendance continues favorable. We have a very fine week-day program of activities for children of the Primary, Junior, and Intermediate Departments. Last Easter Sunday six children and eight adults were received into the fellowship of the church.



New church in Torrington, Wyo.

For 15 Years in a Basement

Following a series of evangelistic meetings conducted 20 years ago by Rev. W. J. Bell in the Chapel Car "Glad Tidings," the First Baptist Church in Torrington, Wyoming, was organized with 28 charter members. For several months after the departure of the Chapel Car the new church worshipped in a hall. Later it used the court room in the County Court House. Then a plot of ground was secured and in 1922 a basement was made ready for occupancy. In 1927 plans were made to erect a sanctuary over the basement, but, owing to financial reverses and other reasons, 10 years had to pass before the edifice could be made ready for occupancy.

The completed building was eventually dedicated on June 26th, Dr. Carlos M. Dinsmore of the Home Mission Society preaching the dedication sermon. But there were no pews because there was not enough money left to buy any. A collection at the dedication service produced \$500 with which to furnish pews. All other bills have been paid and the new church enters upon its ministry free of debt among a fine group of loyal Baptists in a city of 3,000 people. During the 20 years since it was organized, the church has had eight pastors. For the past year it has been served by Colporter A. C. Blinzinger.

Here is another indication of how a series of evangelistic meetings conducted by chapel car colporters 20 years ago have produced worthy results.

A Flourishing School in Rangoon

Our school has 68 pupils as compared with 57 last year. Contributions from Karen Associations have decreased, but individual gifts have made up the deficit, and in addition enabled us to buy a piano. Our girls have conducted one Sunday school in the Ahlone quarter and assisted in another in the downtown section. Occasional meetings have been held at the Hospital. Once a week a group conducts a woman's meeting among the wives of the Karen soldiers, and once a month holds a meeting in the Sanchaung quarter. During hot-season vacation the Karens of Bassein supported five of the Bassein girls from our school in evangelistic work in non-Christian villages of Nyaunglebin. This year they are asking for ten girls, five to go to the Thaton field. Eight groups go on evangelistic campaigns at Christmas.—*From a Report of the Karen Women's Bible School, Rangoon, Burma.*

MISSIONS

An International Baptist Magazine



Founded in 1803 as *The Massachusetts Baptist Missionary Magazine*

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Field Correspondents in Four Continents

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No. 8

It Is Time

To "Stop, Look, and Listen"

ONE year ago in Chicago, President Roosevelt delivered his famous "international quarantine" speech. During the intervening twelve months numerous events have occurred in America which, when considered in sequence, furnish cause for concern. Each event in itself may have seemed devoid of momentous significance. Yet when fitted together, like separate pieces of a jig saw puzzle, they seem destined eventually to complete an ominous picture. Probably all of the following will be recalled individually as having prompted no anxieties. But viewed in their totality, what do they portend?

The President's "international quarantine" speech in Chicago.

The statement that 3,000,000 young men in the C.C.C. camps could be quickly mobilized into military units.

Authorization for the largest navy in American history.

The defeat of the Ludlow Amendment to the Constitution which would have given the people instead of Congress the right to declare war.

The widely publicized telegram from former presidential nominee A. L. Landon to President Roosevelt that politics end at the water's edge.

The visit of American warships to Australia and to the great British naval base in Singapore.

The suspicion in and out of Congress that America has "secret understandings" and is operating on "parallel action" with England.

The claim of American sovereignty over two little and heretofore unknown desert islands in the remote Pacific Ocean.

The proposal to postpone independence for the Philippine Islands.

The statement of a naval officer that America needs three times the size of the present navy to defend the Philippines.

The declaration that it is American naval policy to protect American citizens and commerce anywhere in the world.

The striking feature in a recent popular magazine illustrating posters and propaganda that will be used in arousing America's war spirit.

The warning by Secretary of War Woodring to the dictator controlled nations that the democratic nations might some day resort to war.

It is unnecessary to enlarge the list. What lies back of these events? What prompted these speeches? What is the complete picture of which all these are separate parts? Are Americans in the near future to be led into another costly adventure in the rivalries of imperialism, a second crusade for the alleged purpose of saving the world for democracy?

Last spring at a conference in New York's Broadway Tabernacle on "The Church and War," Christian ministers of all denominations and Hebrew rabbis of all synagogues participated. "Any war," said Dr. Harry Emerson Fosdick at this conference, "that the United States wages in any imaginable future will be in the strict sense of the word aggressive war. It will be the use of our army and navy in Europe or the Far East to straighten out some tangle in other nations' affairs under the guise of protecting some prestige or interest of our own."

It behooves American Christians to "stop, look, and listen" as the grade crossing sign warns us, to consider what is happening, to ascertain where our government is leading us, and to determine what propaganda is skillfully preparing us to approve the direction along which our country is apparently moving. Otherwise if and when the international clock strikes and we find ourselves where we neither desired nor planned nor expected to be, we shall have only ourselves to blame for the consequences.

If Youth Goes to the Devil, Whose Fault Is It?

DURING Youth Week at the West Park Baptist Church in St. Louis, young people had charge of the Sunday services and week night meetings, and in general managed the affairs of the church. A brief address by a young woman, as reported by Pastor U. S. Randall, was "a speech electric with challenge, a speech to make the prudish blush and honest people admit their sin of neglect." With bold frankness she spoke of the moral delinquency of former days and among older people today, of places of sin thriving unchallenged in St. Louis, and of the complacency of older people about it. In conclusion she said:

You older people are always saying that we younger people are going to the devil. I have been thinking about that a great deal. And it occurs to me that I do not know of anyone *our age* who is making liquor. I do not know of anyone *our age* who is operating a saloon. I do not know of anyone *our age* who is maintaining a dance hall. We younger people were too young to vote the repeal of prohibition. You older people did that. Now we younger people suffer for it. We did not fight the World War that resulted in the subsequent world-wide depression and the mess the world is in today. Most of us had not been born when the World War started. Yet we suffer because of it. Perhaps we are going to the devil; but if we are, whose fault is it?

How would you answer her question?

There are other aspects of life that she might have included in her condemnation. Today an older generation is preparing for the second world war. In it another younger generation must die. Because of it still another younger generation as yet unborn must suffer. An older generation not only allures a younger generation to drink, but it controls the movies, the radio, the magazines and determines the moral standards which these portray to a younger generation. An older generation is forsaking the church, is abandoning support of missions, is forgetting God. Why should it be surprised if the younger generation does likewise?

So the blame for the moral chaos in which a younger generation flounders, rests squarely on the shoulders of an older generation. What is surprising is that youth today is as high minded, public spirited and idealistic as it is.

A Balmy Sunday in the South

ON A balmy Sunday early in the summer the editor happened to be in a city in the South. A church was within ten minutes' walking distance from his hotel. What impressed him was the high church liturgical character of the service. The preacher wore an ecclesiastical robe that would have accentuated the bearded dignity of a bishop of the Eastern Orthodox Church. The vested choir, clad in white, freshly starched surplices, rendered a *Te Deum* with all the spirit and precision of an Anglican chorus. From a lectern the preacher read the Scripture lesson. From a box pulpit he preached a strong, thoughtful sermon with none of the flamboyant oratory characteristic of much Southern preaching. As frequently as in an Episcopal service, the congregation rose and resumed its seats, while the choir participated with various chants and responses. Most impressive was a period of silent worship following the prayer, during which the organist played a response on bells, strangely reminiscent of pagoda bells in Japan. Although the pastoral prayer was not read, it was so inclusive in its petitions as likely to have been carefully prepared or even written in advance. Yet in spontaneity and unction it easily refuted Dr. J. R. Sampey's critical comment on the formal prayer services at the World Conference in Oxford.

And this occurred not in an Episcopal Church but in a Southern Baptist Church!

What does it suggest? Two observations seem pertinent. First, there is apparently in the South, as well as in the North, a marked trend toward a more dignified, reverent, worshipful, liturgical church service. Second, in recognition of this trend it would seem that a joint committee representing both Northern and Southern Baptists might well be appointed to formulate a Baptist liturgy for various types of church services that would contribute to dignity and reverence and yet be in full harmony with our free and informal polity, and that might be adapted to local congregations without degenerating into a cold, stereotyped, lifeless, ritual. In their flight from ecclesiastical formalism Baptists have lost a certain dignified and worshipful formality. It needs to be recovered.

Editorial ♦ Comment

♦ According to *World Events*, scrap iron to the value of \$14,000,000 was purchased from the United States by Japan in 1936. In 1937 Japan's purchases of the same material rose to \$39,000,000, an increase of more than 150 per cent. It is easy to identify the country that furnished the metal out of which were made the bombs that wrought such frightful destruction to peaceful Chinese villages and took such heavy toll of Chinese life.

♦ A recent issue of *The Missionary*, published by the Lutheran Foreign Mission Board, quotes a Standard Oil poster in Manchuria, "Get the light to every dark corner of the world." If American Christians were as eager to have the Light of the World brighten up every dark corner as is the great oil industry to have its product made available everywhere, what a different world this would be.

♦ In spite of an ever increasing multitude of magazines, an enormous output of books, editions of best sellers like *Gone With the Wind*, running into hundreds of thousands of copies, the Bible still maintains its own impressive circulation. According to the annual report of the American Bible Society, distribution of the Bible, the New Testament, or portions of the Bible, totalled 7,328,500 copies last year. This circulation represented 197 dialects and languages. The completion of several new translations was reported. After 40 years of translation work by Presbyterian missionaries, the Old Testament was issued in the Bulu language in the French Cameroons. Likewise finished was the New Testament translation into Otetela, a dialect used in Eastern Congo. Although the last half of 1937 found China in the throes of war, the distribution of Bibles in that country increased for the sixth consecutive year. Impressive as are these and other facts in the Bible Society's report, one comment calls for mention. Although the circulation of the Bible can be accurately calculated, it still remains for some one to invent a method of determining how many of the millions of Bibles distributed were actually read.

♦ The number of automobiles, including trucks, on the highways of the United States last year reached the record total of 28,221,291, or enough for the entire American population to ride in at the same time, figuring on five passengers per car. Although car manufacturers anticipate a downward sales trend this year, the total in use is nevertheless expected to cross the 30,000,000 mark. What this means can best be visualized by imagining a broad road of 37 car lanes extending from New York to Los Angeles.

If all automobiles in America were on this highway at the same time, it would mean a procession of 37 cars abreast every 20 feet all the way across the continent. Figure it out yourself! It does seem incredible. What striking evidence of our restless age. And still the cure for humanity's restlessness remains what it was when St. Augustine said long ago, "Our souls are restless until they find their rest in Thee."

♦ An Italian died recently in Jersey City. Nearly 60 years ago he had come to America as a baby immigrant. When his will was probated it was discovered that his entire life savings of \$16,000 had been bequeathed to the United States Government instead of to relatives in Italy, because, as the will expressed it, America "has been good to me." Here is a wholesome lesson for a lot of people who in recent years have found so much to criticize, deplore and condemn in these glorious United States.



THE GREAT DELUSION

Number 54

KEELEY INSTITUTE PROSPERITY

REGARDLESS of whether America is in a financial tail-spin or is economically prosperous, the Keeley Institute in Dwight, Illinois, famed hospital for the cure of chronic alcoholism, is doing a bigger business every year. Last year the number of patients, as compared with the first year after repeal, had almost doubled.

Following is the enrolment of patients for the five years of repeal:

1933	516
1934	723
1935	782
1936	877
1937	906

Especially alarming is the trend among women drinkers. In a letter to the Editor the Keeley Institute's Secretary Martin Nelson wrote, "There was a considerable increase in the number of women patients in 1937 as compared with the number treated in 1936."

Low point in Keeley history was recorded in 1920, first year of prohibition, when only 120 patients came to be cured. Last year's total showed an increase of nearly 700 per cent.

The familiar proverb, "It's an ill wind that blows nobody any good," might also be said of The Great Delusion. It brought prosperity to the Keeley Institute.





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*Reviews of Current Books and
Announcements by Publishers*



Thy Kingdom Come . . . But Not Now, by MARGARET SLATTERY, is a vivid picture of what a jolt would come to everybody if the Kingdom of God, that we pray for, should immediately appear. Graphically the author portrays the demand on the part of many youths for more just social conditions, and the objections which are raised by people who can see only the "status quo." Patricia coming back from her first camp experience to take up life again in the slum without milk enough to drink; the young fellow who "had only two drinks," yet was lit up enough to smash into another car and send one to death and cripple another for life; Paul, with an unpronounceable Polish name, who didn't get over the beating for a week, because he did not join the strikers,—these seem very real persons and they are. The horrors of war and the evils of both Labor and Capital are keenly dealt with. Communism and Fascism are treated in a masterly way and the inherent evils of each are clearly described. The call is to follow Jesus, the Teacher, who declared that the meek should inherit the earth. The book is stimulating to the conscience to a high degree, and is a unique contribution to the literature on the social problems. While many will feel that it is a classic for social justice; others will raise the question whether there is anything final in it. The Kingdom which it envisages is not the Kingdom of God, but of man. The emphasis is upon the second commandment rather than upon the first. The whole thought is horizontal rather than perpendic-

ular. While undoubtedly the author would repudiate a materialistic humanism, the book scarcely rises above that philosophy. The book's cure for the ills of humanity are in the third beatitude, rather than in repentance and remission of sins where Jesus placed it. The author states "the Kingdom cannot come by miracle." But will it come any other way? (Harpers; 208 pages; \$1.50.)

Five Minutes to Twelve, by ADOLF KELLER, is an interpretation of the spiritual, rather than ecclesiastical, significance of the world conferences at Edinburgh and Oxford last summer where "the pandemonium of the Christian divisions in history became a panorama of spiritual unity," and so much so that even the Roman Catholic Church became impressed and for the first time in its history went out of its way to say that its own absence from the conferences should not be considered as an unfriendly act. One of its

bishops even referred to "Protestant brethren," an unheard-of term in Catholic vocabulary heretofore. The title of the book should not be regarded as a "scarehead" phrase, but "a challenge to the Church of Christ to use what may be its last opportunity" to offer the gospel seriously as the only power that will save our world from disintegration. Neither communism nor fascism nor even the constructive idealism represented by the League of Nations can accomplish that. They are man-made and the world needs a power from God. To the world that sorely seeks a new order Dr. Keller offers the living Christ who rose above the world conferences and who must again be placed in the center of the world's life and thought. There are only 121 pages in this masterly summarization of the present world situation. (Cokesbury Press; \$1.00.)

Swords into Ploughshares, by MARIE HOXIE JONES, is a factual account and a graphic narrative of the relief ministry of the Friends Service Committee during the 20-year period from 1917 until now. Writing from personal experience the author tells vividly the story of the Quaker ministry to the suffering multitudes in Russia, Germany, Poland after the war, in the coal fields in West Virginia, Ohio, and Kentucky, and in Spain in feeding and clothing the children of families on both sides of the warring factions. How incredible now seem some of the conditions which the various units of Quaker Relief workers had to face when "the suffering around them was so

RECENT LITERATURE AND RELIGION

By John R. Slater

What are modern writers saying about the meaning and values of life? Professor Slater, Chairman of the Department of English, Rochester University, examines the writings of all the leading contemporary novelists, philosophers, poets, and dramatists. The result is literary criticism from a new viewpoint and an illuminating picture of current thought.

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terrible that one can only marvel that they came through their experience without losing their sanity." And their own food was none too plentiful. The author tells of her Christmas dinner—sardines, bread, dried apricots and cocoa—during the famine in Russia. The people made "soup from boiling harness leather, bread from powdered bones and grass, stuck together with glue from a horse's foot." There is a world of pathos in this little extract from a relief worker's report:

I am glad the baby that was left here last night died. He had been without milk for so long that I suppose the little bit I gave him was too much of a shock. Poor thing, but I don't want to get fond of anything or anybody. I've got to keep all my energies for work and for staying sane.

Conditions in Germany were almost as bad after the war, when there were no potatoes and the German people had "turnip marmalade for breakfast, boiled turnip for dinner and turnip soup for supper." And for a long time after conditions had slightly improved, the bread had "eight or ten per cent of sawdust besides a good deal of ground peas and beans." After reading such an absorbing narrative of relief service rendered in the name of Christ, the reader is confronted with two questions. What is wrong with sacramental ecclesiasticism that can find no place for the Quakers in a world society of churches, and knowing what war means from this past experience, why is the world so crazy that it nevertheless prepares for another war? (Macmillan; 374 pages; \$3.00.)

Cruising the Mediterranean, by MADELEINE S. MILLER and J. LANE MILLER, deserves to rank as one of the finest books ever written on the history, culture, recent developments, present conditions

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and customs, and the world significance of the countries bordering the Mediterranean Sea. Illustrated with 22 maps and 100 photographs, the cream of the vast collection of several thousand taken by Dr. Miller, the book is noteworthy for its pictorial excellence as well as for its readable, informing, and enriching contents. Into its 407 pages the authors, famed world travelers, have packed all that needs to be said about Gibraltar, Algeria, Egypt, Palestine, Greece, Turkey, her Black Sea neighbors, Russia, Rumania, Bulgaria, as well as Greece, Italy and the famed Riviera. A book like this needs no extended review. It is fascinating reading. All that MISSIONS needs to say about it is that

people who must do their traveling in imagination via the arm chair at home will find it thoroughly satisfying except that it will forever leave a haunting, lingering hope that some day these lands can be visited by the arm chair traveler in reality. And for the traveler who is about to embark on a cruise of the Mediterranean, such a book found in a package sent to his stateroom will forever be cherished as the most thoughtful gift that a friend could send to a departing traveler. (Revell; \$3.50.)

A New Approach to the Old Testament, by C. A. ALINGTON, Dean of Durham, is the sort of Bible reading and study that one commends with joy. The Dean

makes the Old Testament live, and clearly shows its applications to present conditions and needs. For student, veteran or beginner, this is an inspiring book, the product of a spiritual understanding and fine scholarship. The Old Testament appears in new light as prophetic religion. (Harpers; 207 pages; \$1.75.)

Resources For Living, by GAIUS GLENN ATKINS, is a rare book in which exquisite beauty of expression is matched with richness of wisdom. Many books have sought to uncover the resources which give richness to living, but this book leaves the firm conviction that the reader has been with a man, who has not only discovered, but developed, those resources which make a great soul. It does not preach; it is a philosophy of life. Yet no sermon could have more compelling power of persuasion to induce men to seek for a rich and full existence. Dr. Atkins recognizes man as a biological creature. He is conscious of the drives and libidos which psychology has shown us. But having recognized this man whom science can only partially explain, he goes on to reveal our "prophetic surplus—the margin of action and realization above strictly biological needs." In this "prophetic surplus" is where man discovers the resources which give life significance and which fill with meaning the hours of the common day. Of course these resources are not found in "the driving passion for things to play with . . . but in the simple sharable values of life." In protesting against the spiritual as a department of life, the author reveals the spiritual as a creative urge in every aspect of man's existence. (Harpers; 254 pages; \$2.50.)

The Challenge of Burma, by ALICE T. EVELETH, is the story of

a young couple, who soon after their wedding day in 1873 sailed for Burma. The book is written from extracts found in the bride's diary, and presents her attitude toward her husband's work, and the unusual circumstances surrounding her life as a missionary's wife. The writer's early home life in a New England town, where her father served as preacher, cobbler, farmer, carpenter and choir master is reminiscent of a day in which American missionaries left their homes to go to a country that offered hostility, suffering and persecution to all who came with the Gospel of Christ. This book reviews some of those hardships and joys that were found in Burma. (Revell; 201 pages; \$2.)

The Soul Doctor, by CHARLES REED ZAHNISER, is a fanciful picture of what would happen if the churches adopted en masse the ideology that their true and supreme function is not preaching but case investigation and a clinical parish ministry, in which the minister should be the adjuster of sex and other moral maladjustments. This would naturally involve the transformation of theological seminaries so as to produce psychoanalyst umpires instead of gospel preachers. Meanwhile, preaching remains preeminent in the church from the sermon of Peter on, and has New Testament sanction as the power of God unto salvation. (Round Table Press; 209 pages; \$2.00.)

Who Is The Holy Spirit? by HENRY W. FROST, discusses in nine chapters the Spirit's Personality, Offices, Sovereignty, Limiting, Baptism, Filling, Sanctifying, Empowering, and Objectives. The author's conclusions and statements are freely supported by Scriptural references. He wisely calls attention to the place that

the Holy Spirit should have in human life. (Revell; 124 pages; \$1.25.)

Little Letters to God, by MARGARET E. SANGSTER, is a collection of 33 brief messages of encouragement, optimism and cheer; written in the author's unique and exquisite style. The book lends charm to the most menial tasks of life. (Round Table Press; 149 pages; \$1.50.)

Let Us Pray, by WINIFRED KIRKLAND, is a purely personal chronicle of prayer experience of a kind discovered and exercised by few in any generation. Its intimacies are too rare and mystical for ordinary humanity. (Harper's; 101 pages; \$1.00.)

Religion in Central America, by KENNETH G. GRUBB, is an authoritative and well-documented treatise on the religious situation in Central America. Mr. Grubb visited the part of Latin America, of which he writes, and studied the religious life of the natives. Until the appearance of this volume little was known in general about the spiritual progress made in this territory. By the help of maps, charts and photographs he makes his book enlightening, interesting, and resourceful. (World Dominion Press; 147 pages; \$1.25.)

China Through a College Window, by WILLIAM G. SEWELL, is a portrayal of campus life in Chinese Christian colleges and universities. The author draws upon his personal experiences as teacher in two Christian colleges, and as secretary of the committee on all Christian schools. He presents a vivid and fascinating account of life and activities among the young people of our Christian institutions for higher learning in China. (Friendship Press; 183 pages; \$1.00.)

A Different World But the Same Gospel

The story of a pilgrimage to Malden, Massachusetts, and a memorial service on the 150th anniversary of the birth of Adoniram Judson

ON the afternoon of August 9 a representative group of about 80 Northern Baptists met at the birthplace of Adoniram Judson in Malden, Massachusetts, to honor the memory of our first foreign missionary. It was the 150th anniversary of his birth.

The program for the brief service of commemoration was arranged by Dr. A. C. Thomas of Fall River, chairman of the Judson Fellowship Committee, in cooperation with the Massachusetts Baptist Convention. Dr. Isaac Higginbotham, Massachusetts Director of Missionary Cooperation, presided. After a prayer of invocation by Rev. R. C. Ostergren of the Boston Baptist Bethel City Mission Society, and the hymn, "Lead on, O King Eternal," the Responsive Reading was led by Dr. F. King Singiser, of the First Baptist Church, Watertown, formerly a missionary in Burma. This Responsive Reading had been arranged by Dr. Thomas, whose father and grandfather had served as missionaries in Burma.

The chairman then made a brief statement of Judson's early life, his college life at Brown University where he was valedictorian of his class; his promise of leadership in any one of several possible openings, the spiritual awakening that came at the death of a close friend, the influence of William Carey that made him think seriously of the foreign field, his marriage to Ann Hasseltine, his ordination the day afterwards, and their departure for India on February 19, 1817. He spoke of the debt Northern Baptists owed to those earnest Congregational young men, the vanguard of thousands of missionaries, and to the American Board of Commissioners who sent them out,

By ISAAC HIGGINBOTHAM

and whose representative, Secretary D. Brewer Eddy, then followed with a brief address. "Deep was the regret when Judson's services were lost to the American Board in those early days", said Dr. Eddy in conclusion. "Nevertheless we are proud today to share this life, which touched more than once the stature of true heroism and left an example for all young men to follow."

The chairman introduced several guests, including Mrs. Laura Judson Lutz whose father was a personal friend of Judson's, Miss Mildred Mosier, a missionary in Burma, and Miss Adelaide E. Martin, a Burmese girl from Moulmein, Burma, who is a graduate of our Girls' High School and of Judson College and who has just arrived in America for further study. She spoke in deep appreciation of the work of Judson and of the inspiration of his life.

The next speaker was President Everett C. Herrick, of Andover-Newton Theological School, who vividly pictured Judson's career and influence and closed by contrasting Judson's world with that in which we live today: "It is a far different world from the one that Judson knew," said Dr. Herrick, "but the gospel is the same. We have seen lately a new chapter in the dedication of Gettysburg as sacred ground. Judson and his companions lighted a great lamp of missionary devotion. It remains for us the living, as Lincoln said, to give ourselves with renewed devotion that that Light may still burn brightly in a dark and troubled world."

The chairman said that too many times anniversaries aroused

emotions, but did nothing to direct them to action. He then called on Dr. A. C. Thomas to make a statement about the Judson Fellowship. Dr. Thomas referred to the necessity for observing a notable anniversary by expressing the spirit of the hero whose memory is preserved. If we were observing the birthday of a great athlete we should have athletic contests. If we were observing the birthday of a musician we should have concerts. So in the case of Judson, we need some expression of sacrificial action for the evangel of Christ. Therefore, Northern Baptists, facing the half million financial deficit for the cause which Judson started, have resolved to raise \$750,000 additional through securing 150,000 Judson Fellows who will contribute \$5. each. He told of the plans for the future, including the Burmese curry dinners, and of the special week, October 30 to November 6, when there will be an intensive effort to secure Judson Fellows.

All present then gathered around the memorial tablet, where Dr. Alton L. Miller of Brookline, Chairman of the Foreign Mission Board, placed a wreath, and said:

It is unnecessary for us to come here today to keep alive and green the memory of Adoniram Judson. He attained immortality. Today he lives in the nobler lives of hundreds of thousands of men, women and children of Burma and India who in a large measure owe their enlightenment to his courage and devotion. He will continue to live so long as the people of Burma strive for the more abundant life. Rather do we, representing the foreign mission enterprise of 1938, who inherit the work begun by Judson, celebrate this 150th anniversary of his birth for the purpose of keeping alive our own awareness of

(Continued on page 509)

The Governor Helped to Lay the Corner Stone

The sequel to the story of a moribund church whose parsonage had been the abode of hoboes

By EARLE D. SIMS

QUERY.—If you lift a Baptist church building from its foundations, put rollers under it, take it for a ride and move it across the street, and there join it to a Presbyterian church building, would you call this organic church union?



The new Kittitas Community Baptist Church and the congregation, more than 500 people, at the corner stone laying ceremony. In the oval the old Baptist building taken for a ride to join it to the Presbyterian building

FOR the first time in the history of the State of Washington, the Governor came to this town of Kittitas. It was not in the interests of state or national politics. He came here to participate in the laying of the corner stone of the new Baptist-Presbyterian-Community church. More than 500 people gathered for the occasion, taxing

the capacity of the church. It was a bright, sunshiny day. About 400 of those present managed to get inside the building. Those who had to stay outside heard the proceedings by means of two loud speakers that had been set up in the church yard. Later more than 200 crowded into the Odd Fellows Hall where a basket dinner was served.

Governor Clarence D. Martin not only participated in the ceremony of laying the corner stone but he delivered the chief address. In addition he made a short talk to the Sunday school. And he also enjoyed the basket dinner.

The Governor was wonderful in his address. He reminded his listeners that candidates for office would very soon be among them again. They would make all kinds of promises. And he made a plea to send only good substantial men to public office. He concluded by saying, "Some people may care whether a candidate is a Republican or a Democrat, but I demand first that he be a God-fearing American citizen."

Following his address the usual documents were deposited in the steel box. This was then placed in the corner stone which was sealed into its position. The Governor posed for a photograph, standing beside the stone. The new church is really a "merger," architecturally speaking, of

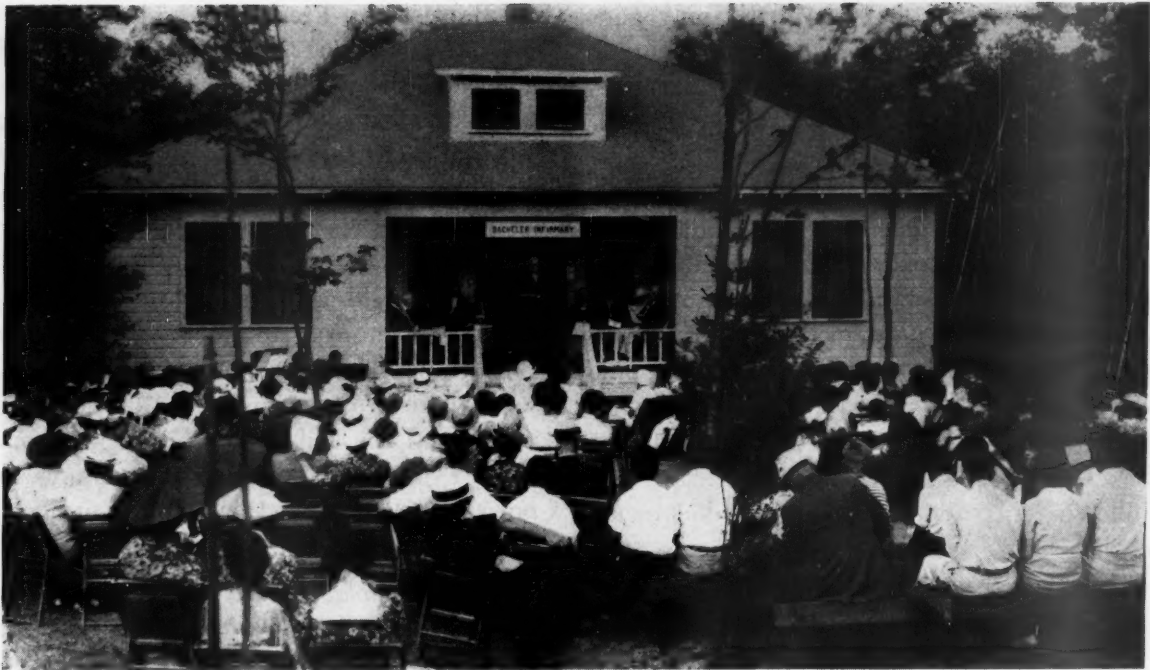
the Baptist and Presbyterian church buildings. One day last spring a powerful truck drew alongside the old Baptist church edifice. For 30 years it had stood on a lot in Kittitas. The building was pulled from its foundations, placed on rollers and taken for a ride across the street where it was joined to the Presbyterian building.

I look for considerably more progress in Kittitas. I have shingled the building, have finished lathing the interior and painting the exterior. But I have run out of money. So I must get it somewhere in order to finish this task. I could not attend the Milwaukee Convention just because I did not have the money. I have had to put every penny into this building project.

NOTE.—For the background of this report from church invigorator Earle D. Sims, read again his article, "Wayfaring Hoboes Were Living in the Parsonage," in MISSIONS, February, 1938, pages 80-82.—Ed.



Carpenter M. M. Gillis, Rev. Earle D. Sims, Governor C. D. Martin and the corner stone



Dedication Day at the Bacheler Memorial Infirmary at Ocean Park

For the Health of Baptist Boys

The Bacheler Infirmary, erected in honor of the Bacheler family of Maine, whose combined service covered more than a century of missionary effort in Free Baptist missions in India, is dedicated at the Royal Ambassador Baptists Boys' Camp at Ocean Park, Maine

By HOWARD B. GROSE

NOTE.—In this issue the monthly contribution by the Editor Emeritus, because of its special and timely interest, takes the form of a feature article.—ED.

FOR more than 100 years the name of Bacheler has been linked with the Free Baptists of New England and the healing ministry of medical missions in Bengal-Orissa. In memory of Dr. Otis R. Bacheler and Dr. Henry M. Bacheler, and in honor of Dr. Mary W. Bacheler, still alert at 80 years of age, who retired from active service in India in 1936, after 60 years on the field, it seemed eminently fitting that a new infirmary building should be erected and dedicated at the Royal Ambassador Baptist Boys' Camp at Ocean Park. Here it will stand, year after year, safeguarding the health of the hundreds of Baptist boys who come to this summer camp.

The dedication was made impressive by the presence of Dr. Mary as principal guest of honor. I have to thank Deans Floyd L. Carr and Paul E. Alden for associating me with her as special guest. For many years I had come to regard her highly for exceptional character and work, and I rejoiced in this oppor-

tunity to pay her a public tribute, while she was still able to enjoy it.

It is not my intention to make a report, but rather to emphasize the occasion that drew me once more to the Boys' Camp in whose steady and sound development I have been interested from its first days, when Floyd Carr had little to go on but faith and a vision. The amazing story of growth into an institution was told so fully and attractively by Dean Paul E. Alden in *MISSIONS*, last November, that nothing remains to be added except this dedication as the structural construction feature of the 12th season.

The picture on this page shows the simple and graceful lines of the Infirmary, with the dedication audience seated in front. The friends of the community are on the left, the campers and choir on the right. The sun was hot and not easy to evade, but a long service was patiently sat through. The speakers and program participants were seated in the broad doorway. In the picture the keys are just about to be handed to Mr. Carr by Mrs. Albert E. Kenyon, acting for the Free Baptist Women, whose gift of \$3,000 originated the project and insured its success.

The order of service was carefully prepared by Dean Alden. It included hymns, responsive reading and litany, prayer of dedication in unison, an address by Dr. R. L. Howard, and bright incidents of Dr. Bachelier's pioneer experiences by her long-time associate, Miss Sarah B. Gowen. This paved the way for the special tribute to the smiling woman who had evidently enjoyed Miss Gowen's humor. Dean Alden announced an Ode, written by Dr. Howard B. Grose, who had asked him to serve as reader. He rendered the lines beautifully, as I stood beside him while he read. I give the Ode place because it expresses the tribute I wish to pay.

TO DR. MARY W. BACHELIER, ALL HAIL

We sing a song of praise today
To a medical missionary;
They call her, out in Bengal Bay,
Our Mary,
For they well know the years she gave—
Their bodies to heal, their souls to save—
A wonderful life, to India given,
To bring to earth a glimpse of heaven.

And now in our home land we come
To welcome this loved woman home;
With joyous hearts we honor her
As here we crown the Bachelier
Infirmary—and thus the name
Of noble family proclaim.
To India's women she has stood
For highest Christian womanhood,
'Tis well Free Baptist women share
In this joint house of health and care.

Master Physician, hear our prayer,
May every inmate find Thee there!

Now came the missionary's turn and the high point of the day. As Dean Alden said simply, "Dr. Bachelier," and she rose to speak, the applause, accentuated by the sharp camp staccato, click, broke out and was continued, a clear expression of the in-

terest aroused by a modest woman who could look back over a record of 40 years of active medical service, often made unduly difficult by lack of hospital equipment. Gracefully she acknowledged the honor done her family and herself in the erection of this Infirmary, which should prove a needed aid in the healthful progress of the Camp. Indicative of the universal change she noted the fact that while her first voyage to India in 1866 took four months, her final return voyage in 1936 was made in four weeks; while, she said with a smile, the airplane might presently reduce the flying time to days. Whether that would mean moral improvement for her people in Bengal-Orissa she did not know, but she did not think speed was the only requisite.

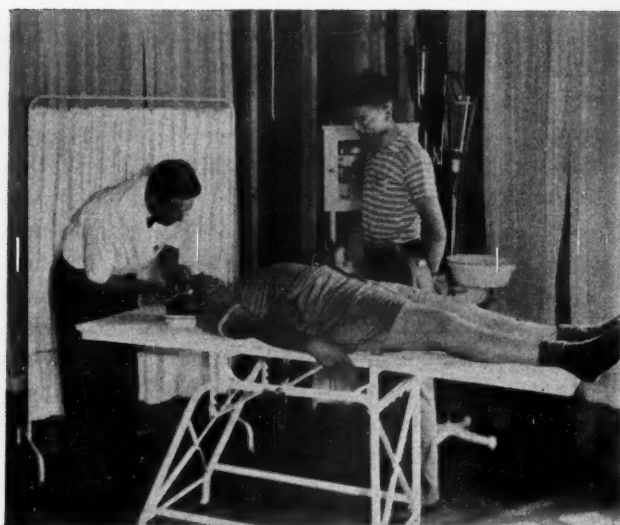
Turning directly to the camp boys, with deep earnestness, she spoke to them for some minutes. She said that she was thrilled as she looked upon them and realized the potential possibilities they represented. Here were the makers of tomorrow, in church, country, mission field. Who could say that out of this company there might not come another Adoniram Judson or other leader adapted to the new day? She could not resist the missionary instinct to make a gospel appeal, and the boys responded with an attention that was most gratifying. They will not soon forget the closing words, "May these lads be worthy ambassadors of our beloved Master!" The presence of this good woman had been a benediction. Her reception assured her of the affectionate esteem in which she is held not only in this local circle but wherever missionary consecration is recognized and honored.

After the dedication, with its compact history by Dean Carr of the Camp which had transformed swamp and forestland into a live and self-sustaining character-building institution, it was time for inspection of the new building. Everything was in perfect trim, the community ladies having seen to the

RIGHT: Dr. Mary W. Bachelier, retired missionary from Bengal-Orissa. She had spent 60 years in the field of the Free Baptists in India



LEFT: Dr. Arthur D. Boggs having an intimate chat with a camper in front of the big fireplace in the Bachelier Memorial Infirmary



Dr. Arthur D. Boggs, camp physician at Ocean Park, removing an obstruction from the eye of a camper. Beside the operating table stands Dickinson Lipphard, son of the Editor of MISSIONS who served as Dr. Boggs' assistant. At the right a corner of the clean and inviting infirmary ward

details, even to window curtains. The wards were inviting in their coolness, and Dr. Arthur D. Boggs, the surgeon from India loaned by the Foreign Society for this furlough service, was ready for call. The building has two wards, classrooms, office, clinic and laboratory, and a complete outfit of instruments contributed by Dr. E. C. Kunkle, a former Dean.

The dedication service closed with the following dedicatory prayer by Rev. Herbert E. MacCombie:

Accept, O God, this Bachelor Infirmary which we now dedicate to Thee and to the abundant life of the boys and counsellors who now and in other years camp here as

Royal Ambassadors. May it be for them all a center of healing and of health. Here may the memory of these three chosen servants of Thine so live that their spirit of self-giving may be reborn in the hearts of those who pass this threshold. To the doctors who shall minister here to the bodies of boys and men, grant patience, insight, skill and love that through them and through the ministry of this Bachelor Infirmary all campers may learn anew the personal ministry and friendship of the Great Physician, in whose name we pray. AMEN.

Thus through the years the Infirmary will perpetuate the name of Bachelor!

After One Year of War in China

A timely summary of the present situation in the East and what it means for the continuance of Christian missions

By J. W. DECKER

IN recent months fighting in the Sino-Japanese conflict has been outside the areas of Northern Baptist work. As this issue of MISSIONS goes to press, there is no radical change in the situation faced by our missionaries and Chinese associates. Swatow was bombed daily June 20-24 and again July first and second. Guerrilla warfare has harried the country about Japanese-occupied Hangchow, and possibly Huchow. Shanghai has had an uneasy summer, marked by business stagnation, pestilence and partisan violence. Among Westerners resentment has been steadily growing against continued Japanese

occupation and misuse of mission and other foreign property, and arbitrary restrictions on travel. Cholera has been rampant, another challenge to service by medical missions.

For a solid year not one of our missionaries has been allowed so much as to visit the plant of the University of Shanghai, held and used all during that time by the Japanese military. It is rumored that its equipment has been ruthlessly looted. On constant pressure from the American authorities in Washington and in Shanghai a gesture towards returning the property to us was made in early summer, but it has been proven empty. For the time being the University is not appointing a president to succeed the

lamented H. C. E. Liu. Dean T. K. Van is assuming responsibility for internal administration while an Administrative Commission of three trusted missionaries, with our own Dr. L. C. Hylbert as chairman, is pressing for the return of the property. Work will be continued in the International Settlement, in coöperation with the other Christian Colleges of East China. The Associated Boards for Christian Colleges in China, whose headquarters are in New York, has allocated from its Emergency Fund a net amount of more than \$5,000 for the University. This help, and additional special aid from the Northern and Southern Boards, has made it possible for the University to maintain its work.

China missionaries on furlough are returning, with the exception of some of the women missionaries who have been requested to delay their sailing.

Letters from the field bear witness to the lasting determination of our workers to prosecute their tasks, even in the face of great difficulties, for they see in them a correspondingly great opportunity. All hospitals are open. In a few days, schools will again be open, with the exception of one or two in East China. From many quarters come expressions of gratitude for the timely aid which grants from the China Emergency Fund of the two Foreign Societies have brought. A modicum of relief has been afforded to the needy. Missionaries and Chinese workers have been supported and encouraged, and Christian institutions helped over the crisis.

In Japan, while there is a growing sense of the seriousness of the struggle, the censorship and control of the press have kept the people comparatively unaware of the crisis that the Japanese nation faces.

In one year of war, China's dead may be anywhere from one to two millions. Territory inhabited by 150,000,000 people has been fought over and occupied. It is estimated that from 35,000,000 to 40,000,000 people are homeless refugees. China has lost all her seaports save Canton, and all her great industrial centers save the Wuhan centers. Nevertheless, and to the amazement of all, the unity of the Chinese people in support of the national government, and the will to resist, have both increased with the losses.

Guerrilla warfare makes the Japanese hold tenuous. Japan must keep the best of her military strength in reserve against trouble with Russia, the danger of which has been and is acute. The strain on her resources is terrible, but there is no likelihood of any immediate breakdown nor of China's yielding. That American exports, particularly oil, are essential to Japan's prosecution of this cruel and destructive war, presents a problem which demands the earnest attention of our people and government. Japan may "win the war," in the sense of bringing organized hostilities to a more or less successful close, but that does not mean that she can profit by the resulting peace, which will be no peace.

Amidst the many uncertainties one thing is certain—the tragic need of China's suffering and starving people for relief. Ominous is the fact that Shaohing, on the rich Chekiang plain, should in mid-summer experience a serious rice shortage. Cold weather will bring death to millions unless outside help intervenes. In one year of this war the United States, through all organizations combined save those of Chinese residents themselves, has contributed an amount reliably estimated at only one million dollars. Compare this with the seven millions contributed by Americans for the Tokyo earthquake sufferers in 1923!

Without prejudice to any group or organization which has helped, we are persuaded that the time has come for the Christian church as such to act. A year of experience and planning offers a suitable instrument in the **CHURCH COMMITTEE FOR CHINA RELIEF**. It represents a united attack on a need so vast and complex that only the combined resources of Protestant Christians are anything like adequate. The Foreign Mission Societies have been parties to its formation and are represented in its counsels. Its leadership and planning inspire confidence. Givers can rest assured that under its auspices relief funds will be wisely spent in China, where large use will be made of missionary forces which cover the country as no other agency, not excluding the government, can. We commend the **CHURCH COMMITTEE** to our constituency without reserve.



Are You a Good Neighbor?

Order The '39 January Book

"Who is My Neighbor?" is the title of our 1939 January book. The best way to comprehend the aim of the book and the application of its title is to read the tenth chapter of Luke's Gospel, in which is told the story of "a certain lawyer" and his memorable question, to which Jesus gave an answer that has comforted human hearts through the ages. Since the missionary outreach of Christianity is definitely in harmony with the "Good Neighbor" idea set forth in this chapter, there are many phases of our Baptist work to which the title chosen for the next January book applies very well indeed.

The plan of daily readings has been preserved, but in this issue considerable material of a kind new to the January book has been introduced. Further variety is lent by new arrangements of illustrations, which are of compelling interest, and there is a novel and striking cover design.

Churches are asked to notify the State office early of their orders for the January book, which will again be sold at five cents per copy. Prompt action is in fact necessary, for the number of books printed is determined by the volume of advance orders.

Plans For Fellowship Week

Among other plans for Judson Fellowship Week, October 30-November 6, many churches are including the idea of a dramatic presentation. To meet the demand for something special in this field, a pageant designed particularly for Fellowship Week is now being prepared. There will also be widespread interest in the Judson curry dinners which will be served in so many churches. Undoubtedly a

good many Baptist housewives already know how to make a curry, but for the benefit of those who do not, recipes for this and other dishes frequently found on the bill of fare in Burma will be made available upon application to the State office.

To make the Judson Fellowship a truly constructive factor in our personal lives and in our churches, we need to have in us the mind that sent Judson on his great adventure. This commemoration of the 150th anniversary of the pioneer missionary's birth should have a significance far beyond the raising of the memorial fund for the benefit of all Baptist missions. In his utter devotion to the cause of Christ and in his concern for the spiritual welfare of all mankind Judson expressed the true spirit of the Apostles. To the question "Who is my neighbor?" his answer was "All humanity."

Join the Judson Fellowship and do not limit your interest to the immediate procedure of signing your name and adding five dollars to your missionary gifts for the year. We need money for missions, but with the money is needed the

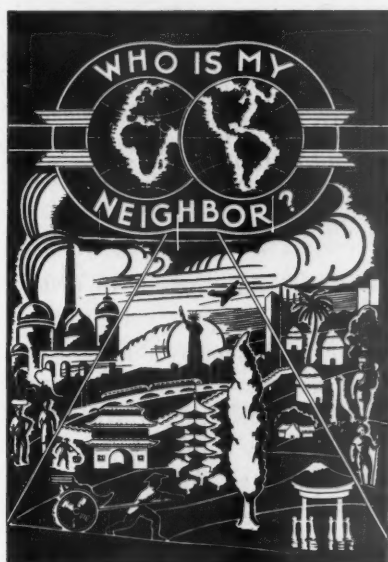
vision and the will to service which Judson had supremely.

New Enlistment Materials

For the Every Member Enlistment program new and simplified materials have been prepared under the direction of the Committee on Local Church Emphasis. In a pamphlet entitled "Victory Assured," written by the chairman of the committee, Dr. Francis C. Stiffler, pastors and church officers will find an outline of tested methods of procedure. Out of the experience of a great number of churches has emerged certain facts common to them all, certain elements which are essential to the success of any enlistment program. The pamphlet concentrates upon those elements, and outlines the steps appropriate to each phase. The committee is strong for thoroughness and declares that "not less than three months should be used in preparation for the consummation of the program." The pamphlet is suitable for use in whatever season of the year the local church decides to undertake its enlistment. Every Northern Baptist church will receive an envelope containing a copy of "Victory Assured" and other materials. These materials include samples

Remember The Larger Goal

A timely reminder to local church leaders is this: For the fund raised through the Judson Fellowship to be of any real effect, it is necessary that the regular missionary giving of your church should not fall below the level of last year. This is manifestly the case, because by its very terms the Judson Fellowship contribution is in addition to regular or pledged giving. There will, in other words, be an effective Fellowship fund only in the degree in which churches maintain or exceed their regular giving of last year. No matter how many Judson Fellows may be enlisted in a church, if the missionary budget itself is permitted to shrink, the church where that happens will simply be nullifying the Fellowship effort of some other church, as well as its own.



New January Book

of three messages from the local church to the members and serve the purpose of similar leaflets supplied in other years. This time on account of budget limitations it is necessary to make a small charge for the leaflets.

Dinner Forums Will Be Popular

The Forum idea, as a means of dealing with local church problems, has become strongly established in the favor of Northern Baptists and there is every indication that the popularity of the plan will be impressively demonstrated this year. Already a number of states have announced their dates and most of the others will do so before the autumn is far advanced.

For the past three years officers in churches throughout the Northern Baptist Convention have been meeting together in these forums to consider their responsibilities and the spiritual objectives before them. More than 800 such meetings, bringing together the officers of 2,500 churches, were held last year. The success of this effort has been so pronounced that the denomination has approved a continuance of the plan. It has the

heartily endorsement of the Committee on Local Church Emphasis and the Field Activities Committee of the Council on Finance and Promotion.

The purpose of these Better Church Forums is to bring together church officers by groups (five or six churches to a group) and help them to think together constructively regarding their task and responsibility. This intimate

discussion should help these church leaders to see the challenging opportunity which faces every church in its world parish.

It is proposed that the Better Church Forum be announced as a dinner, with the understanding that the program will occupy the entire evening. The general plan for the program of the evening provides that immediately follow-

(Continued on page 511)

Personnel Changes and Budget Cuts at Baptist Headquarters

An announcement explaining what has been involved in personnel changes and salary reductions occasioned by the \$40,000 cut in the budget of the Council on Finance and Promotion, as voted by the Northern Baptist Convention at Milwaukee

AT THE Convention in Milwaukee the budget of the Council on Finance and Promotion was reduced from \$230,000 to \$190,000. Fear was expressed by many that the promotional program of the Council would be very seriously handicapped by this reduction. Indeed, it looked for a time as though the services of our entire field staff would have to be dispensed with.

However, after most careful study by a special representative committee, plans were devised whereby it will be possible to retain the services of Dr. Joseph Cooper, Donald Williamson, and Miss Ina M. Burton. These field representatives will assume wider responsibilities and will, in so far as it is possible, take care of the duties of Dr. F. A. Agar, Dr. M. D. Eubank, Dr. H. S. Myers and Mrs. W. T. Lincoln, who have reached the age of retirement. Others who were relieved of their positions have accepted other positions or will be able to do so.

The remaining Secretarial Staff, which includes Dr. W. H. Bowler, Executive Secretary, Dr. H. R. Bowler, Secretary of Literature, Bruce Jackson, Field Activities' Secretary, E. A. Seibert, Auditor,

and M. E. McIntosh, Publicity Secretary, will be retained.

It should be known to our Baptist constituency that this remarkable adjustment in the Council's budget was made possible in part through the willingness of the paid employees of the Council to accept reductions in salaries, *the second in recent years*. Additional savings will be made in printed literature, postage and express, and a reduction in office rent at headquarters in New York City.

If the members of our churches are willing to make comparable sacrifices for the sake of our worldwide mission enterprise, there is reason to hope that this year, with the added interest in and income from the Judson Fellowship Fund, will show a decided advance upon any former year in recent times.

The Council on Finance and Promotion is determined that every possible penny of the missionary dollar shall go to the mission fields at home or abroad. Let us make this fact known to all our people and let us be positive in the promotion of our missionary program this year. Let us move definitely forward this year in our missionary service to the world.—
OLIVER U. CHAPMAN, Chairman.

The World Council of Churches

Proposed constitution of The World Council of Churches. Drafted by the conference that met in Utrecht, Holland, May 8-12, 1938, it is to be submitted to the participating churches for adoption. It should be studied in connection with Professor Latourette's story of the Utrecht conference on pages 470-473 of this issue*

I. BASIS

The World Council of Churches is a fellowship of Churches which accept our Lord Jesus Christ as God and Saviour. It is constituted for the discharge of the functions set out below.

II. MEMBERSHIP

All Churches* shall be eligible for membership in the World Council which express their agreement with the basis upon which the Council is founded.

After the Council has been organized the application of Churches to become members shall be considered by the Assembly or its Central Committee as it may be advised by national or confessional associations of Churches.

III. FUNCTIONS

The functions of the World Council shall be: (1) To carry on the work of the two world movements, for Faith and Order and for Life and Work. (2) To facilitate common action by the Churches. (3) To promote co-operation in study. (4) To promote the growth of ecumenical consciousness in the members of all Churches. (5) To establish relations with denominational federations of world-wide scope and with other ecumenical movements. (6) To call world conferences on specific subjects as occasion may require, such conferences being empowered to publish their own findings.

* Under the word "Churches" are included such denominations as are composed of local autonomous churches.

IV. AUTHORITY

The World Council shall offer counsel and provide opportunity of united action in matters of common interest.

It may take action on behalf of constituent Churches in such matters as one or more of them may commit to it.

It shall have authority to call regional and world conferences on specific subjects as occasion may require.

The World Council shall not legislate for the Churches; nor shall it act for them in any manner except as indicated above or as may hereafter be specified by the constituent Churches.

V. ORGANIZATION

The World Council shall discharge its functions through the following bodies:

(1) An Assembly which shall be the principal authority in the Council, and shall ordinarily meet every 5 years. The Assembly shall be composed of official representatives of the Churches or groups of Churches adhering to it. It shall consist of not more than 450 members who shall be apportioned after the same manner and in the same ratio between Churches or regions as is proposed for the Central Committee. They shall serve for 5 years, their term of service beginning in the year before the Assembly meets.

The Assembly shall have power to appoint officers of the World Council and of the Assembly at its discretion.

The members of the Assembly shall be both clerical and lay per-

sons—men and women. In order to secure that approximately one-third of the Assembly shall consist of lay persons the Central Committee, in consultation with the different areas and groups, shall suggest plans to achieve this end.

(2) A Central Committee which shall consist of not more than 90 members designated by the Churches, or groups of Churches, from among persons whom these Churches have elected as members of the Assembly. They shall serve from the beginning of the Assembly meeting until the next Assembly, unless the Assembly otherwise determine. Any vacancy occurring in the membership of the Central Committee shall be filled by the Church or group of Churches concerned. This Committee shall be a Committee of the Assembly. The Assembly shall have authority to modify the allocation of members of the Central Committee as herein provided, both as to the manner and as to the ratio of the allocation.

The membership shall be allocated provisionally as follows: 17, of whom at least 3 shall be lay persons, representing the Orthodox Churches throughout the world, allocated in such manner as they may decide; 22, of whom at least 5 shall be lay persons, representing the Churches of the continent of Europe, allocated in such manner as they may decide; 12, of whom at least 4 shall be lay persons, representing the Churches of Great Britain and Ireland, allocated in such manner as they may

decide; 18, of whom at least 5 shall be lay members, representing Churches of the United States of America and Canada, allocated in such manner as they may decide; 10, of whom at least 2 shall be lay persons, representing the Churches of Asia, Africa, Latin America and the Pacific Islands, to be appointed by them as they may decide; 5, of whom at least 2 shall be lay persons, representing the Churches of South Africa, Australasia and areas not otherwise represented to be appointed by them, such places to be allocated by the Central Committee; and, not more than 6 members representing minority Churches, which in the judgment of the Central Committee are not granted adequate representation by the above provisions of this section, such Churches to be designated by the world confessional organizations.

The Central Committee shall have the following powers: (a) It shall, between meetings of the Assembly, carry out the Assembly's instructions and exercise its functions, except that of amending the Constitution, or modifying the allocation of its own members. (b) It shall be the finance committee of the Assembly formulating

its budget and securing its financial support. (c) It shall name and elect its own officers from among its members and appoint its own secretarial staff. (d) The Central Committee shall meet normally once every calendar year, and shall have power to appoint its own Executive Committee.

Quorum: No business, except what is required for carrying forward the current activities of the Council shall be transacted in either the Assembly or the Central Committee, unless one-half of the total membership is present.

VI. APPOINTMENT OF COMMISSIONS

The World Council shall discharge part of its functions by the appointment of Commissions. These shall be established under the authority of the Assembly, whether they be actually nominated by the Assembly or by the Central Committee acting under its instructions. The Commissions shall, between meetings of the Assembly, report annually to the Central Committee which shall exercise general supervision over them. The Commissions may add to their membership clerical and lay persons approved for the purpose by the Central Committee.

In particular, the Assembly shall make provision by means of appropriate Commissions for carrying on the activities of "Faith and Order" and of "Life and Work." Commissions in the field of Faith and Order shall conform to the requirements of the Edinburgh Conference.

VII. OTHER ECUMENICAL CHRISTIAN ORGANIZATIONS

World confessional associations and such ecumenical organizations as may be designated by the Central Committee may be invited to send representatives to the sessions of the Assembly and of the Central Committee in a consultative capacity; in such numbers as the Central Committee shall determine.

VIII. AMENDMENTS

The Constitution may be amended by a two-thirds majority vote of the Assembly, provided that the proposed amendment shall have been reviewed by the Central Committee, and notice of it sent to the constituent Churches not less than six months before the meeting of the Assembly. The Central Committee itself, as well as the individual Churches, shall have the right to propose such amendment.

The conference in Utrecht, Holland, where the proposed constitution of the World Council of Churches was drafted



Prof. K. S. Latourette is seated at the end of the second row. In front of him is Eastern Orthodox Archbishop Germanos

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

The One Bright Spot in Nanking

How missionaries shared "The Abundant Life" with Chinese women and children in the refugee camp on the campus of Ginling College in Nanking when the city was captured and occupied by the Japanese Army

"I came that they may have life, and may have it more abundantly."

THESE were the words of the Master from which the Ginling College motto of "Abundant Life" was chosen during those years from 1912 to 1915, when a group of devoted Western women were dreaming dreams of an institution of higher learning for their sisters in China. They had very definitely in mind the education of keen and selfless Christian leaders for China's emerging womanhood. Little did those Founders realize that the institution they were then creating would also bring the "Abundant Life" to more than 10,000 of the more lowly women and girls of Nanking a quarter of a century later. They builded more wisely than they knew.

From December 8, 1937, when the college gates were first opened to women and children refugees until January 16th, there was little time to plan for other than the most pressing elemental needs of life—for food, clothing and protection from the uncontrolled passions of Japanese soldiers. The camp had originally planned to provide for a maximum of 2,750 refugees and had put in readiness the college buildings for this number. But when the "Reign of Terror" came to the great walled capital, and no woman was safe from harm, the gates of the college were flung wide. Terrified and frenzied women and girls streamed in un-

By MINNIE VAUTRIN

NOTE.—Ginling College for Women, at Nanking, China, is one of the union institutions in the support of which Northern Baptist women cooperate with several other denominations.—Ed.

til every available space within the buildings was tightly filled, and at night even verandahs and covered ways were packed closely, head to feet and feet to head.

By the middle of January conditions were slightly improved in the city. It seemed possible and desirable for the staff of the camp to share more generously the Christian message with the large family of refugees. For six weeks, six afternoons a week, including Sunday, meetings were held. Those in the small chapel were for women and girls over 15, and

those in the Science Lecture Hall were for children. Each afternoon from 150 to 175 women were admitted to that little chapel—admission being by tickets which were laboriously distributed in the crowded buildings on the previous evening. The refugee buildings were taken by turn so that each woman on the campus had the opportunity of attending once each week. Pastors from one of the churches came faithfully throughout the period. Neither rain, nor snow, nor danger daunted them. They had carefully planned the series of talks so that each woman who was interested could hear six messages on the meaning of Christianity. In addition the women learned to sing and to love *John 3:16* and *Acts 4:12*, both of which have long ago been set to a simple tune for just such audiences. They loved to learn to sing, for the singing brought comfort to them. . . .

Before the close of this first series of meetings it was realized that Holy Week and Easter would be a most wonderful climax for a second series. Accordingly plans were started and gradually



Graduation Day Procession at Ginling College

evolved into what was a most successful project in religious education. . . . From among the refugees on the campus, eight teachers including the dean were mobilized, three pastors volunteered to take classes, and with three members of the regular staff, a faculty of 14 was formed. All classes studied the Life of Christ in some form, the advanced pupils using Mark, and the less advanced using the graded Sunday school material or a gospel primer. In all, 23 classes were formed, ranging from the senior middle school grade, of which there were 21 pupils, to illiterates of whom there were seven large classes divided according to age. There was also a special singing class of over 40 members which met once each week and which began at once on the preparation of Easter music.

There being no book stores left in the city, several members of the college faculty in Shanghai were kept busy purchasing and sending teaching materials. . . . One hundred New Testaments were disposed of and even more were requested. Two large classes for illiterate girls ranging in age from 12 to 17 years met five times a week, but all other classes met three times weekly. In addition to studying the Life of Jesus, the members of the staff wanted to share with their pupils some of the great passages of the Bible and the great hymns of the Church. . . . The total enrolment of the project was probably 1,000, and out of this number approximately 600 attended classes regularly through the six weeks.

Simultaneously with the beginning of classes, the afternoon meetings, held by the five pastors, were conducted through the six weeks. From 150 to almost 400 women over 15 years of age attended these meetings throughout the six weeks.

The services on Easter Sunday were the climax of the project. Over 600 attended each service, with the exception of the last performance of the Easter Pageant, when fully 1,000 attended including a number of invited guests. . . . The president of the Nanking Theological Seminary, who with his family has recently returned from more than four months of sojourn in a village to the northwest of Nanking, gave the message to the audience on Easter afternoon. . . . Easter Evening the junior and senior middle school refugees presented the pageant, "From Darkness to Dawn." . . . Some of our guests said, "It is the one bright spot in Nanking."

Plans are now being made for a new five-weeks project which will end just before the Ginling Refugee Camp draws its existence to a close. In addition to the religious classes it is hoped that there will be classes in child and home hygiene, in child care and perhaps in poultry-raising.

Those who have had the privilege of planning and carrying through this simple project in sharing a part of the Christian message and inheritance have often marvelled at the strength which was given. . . . But we have been conscious that beyond this tiny circle has been a larger one that has reached to the friends of Ginling and China in the uttermost parts of the earth, and these friends, we know, have been sustaining and strengthening us with their loving thoughts and intercession on our behalf. A confidence has come that there is a Spirit at work in the world far stronger than the force of the mighty bombing planes that far above our heads wend their way each morning to the Northwest. . . . "Not by might, nor by power, but by my Spirit, saith the Lord."

A New Chapter in Christian Cooperation

On July 1, 1938, Christian cooperation began another chapter. On that date the Central Committee on the United Study of Foreign Missions closed its Boston office, and turned over to the Missionary Education Movement of 150 Fifth Ave., New York, its stock and goodwill, assets and liabilities, and its heavy responsibility for publication of mission study books. For a long time the possibility and value of this step had been considered. Final adjustments were ratified at the last business meeting of the Central Committee. It was followed by an informal and happy dinner party at which the present beloved chairman, Miss Gertrude Schultz, presided and three honored guests were enthusiastically applauded—Mrs. Henry W. Peabody, for 30 years chairman of Central Committee, and Miss Rachel Lowrie and Miss Margaret Hodge, who had been present on April 30, 1900, when the Committee was created.

For 38 years this Committee has functioned. It has published 40 different senior text books, several other books, and a large number of hymnals and junior and kindergarten books. For two different periods, totaling 11 years, it sponsored the publication of the children's magazine *Everyland*. Three of the senior books have been translated into one or more of the following languages—Chinese, Japanese, Tamil, Urdu and German, while the little book *Prayers for Little Children* has appeared in 10 languages. The number of books actually sold during these 38 years is 3,770,947.

Surely, as Mrs. Peabody put it, this Committee has represented Christian Internationalism in its truest sense, and it now hands on the responsibility to its partner.

(Continued on page 509)

TIDINGS



FROM THE FIELDS

New Workers and New Buildings at Kodiak

This fall marks the beginning of a new era of service and opportunity for the Kodiak Baptist Mission. Since the disastrous fire of April 29, 1937, when the orphanage building was completely destroyed, the children and the missionaries have cheerfully carried on their work in spite of serious inconvenience and discomfort. Now the entire Kodiak family of 10 workers and about 40 children are rejoicing in their four new homes. Since the last week in May, when the construction crew arrived to begin work, the erection of these cottages has been eagerly watched by every child and grown-up connected with the mission.

Three cottages have been built near a beautiful little lake about three miles from the town of Kodiak, and the fourth is in Ouzinkee, another village on Kodiak Island. Because of the dangerous ocean channel which had to be crossed every time mail or supplies were brought from Kodiak, it was thought wise to locate the new buildings near the town rather than on Wood Island

which had been the home of the orphanage for 45 years.

Last April Mr. and Mrs. Nelson M. Chamberlain and their two daughters from Fargo, N. D., joined the Kodiak family circle. Mr. Chamberlain, who is in charge of all the farm work connected with the mission, studied at the North Dakota Agricultural College and has had much practical experience in farming. Concerning his first impressions he writes as follows:

"From what we have seen of the location—Kodiak and vicinity—it is fine. The surrounding country with its sea, mountains, lakes, rivers, trees, and especially its wild flowers, is very beautiful. When the sun shines, the weather too is fine. I was also pleased to find as much in the way of livestock and farm equipment as we have here. There is a team of horses, and including the young calves there are 20 head of cattle, 9 young hogs and about 25 chickens. In time I think we can easily increase the number of cattle so as to have more milk cows. We should also have more chickens.

We thank the Lord daily for the gifts and the loving sacrifice of Christian friends that have made possible these new homes. It is our prayer that we may truly repay this sacrifice with the fruits of Christian character in the lives of boys and girls who will grow up and leave the institution in future years."

Both Mr. and Mrs. Chamberlain are natives of Harwood, N. D., and members of the Calvary Baptist Church of Fargo, where they were active workers. Mrs. Chamberlain is housemother in charge of one of the cottages.

Since last March, Helen Luella Knight has been one of the workers at Kodiak Baptist Mission, and is now a housemother. She is a non-graduate nurse, having studied at the Sunnyslope Sanatorium and the Baptist Missionary Training School. Miss Knight was born in Ottumwa, Iowa, and is a member of the First Baptist Church of that city.

New Missionaries

Lola Lewis, a junior in the Training School, has accepted an emergency appointment to Alaska, for three years of service. Her earnest Christian life, her love of children, and her desire to serve in whatever capacity that will bring Christ into the homes and hearts of people, make her seem the right person for Kodiak Mission Home.

Marcia Lucille Cudworth of Ellis, Kansas, goes to Managua, capital of Nicaragua, to become director of the Girls' Boarding Department in Colegio Bautista. This Baptist school, with an en-



Mr. and Mrs. Nelson M. Chamberlain and their daughters



Lola Lewis

rolment of over 500 students, is the outstanding educational institution in Nicaragua.

She has her bachelor of science degree from Ottawa University, graduated from the Baptist Missionary Training School in 1931, and has taken post-graduate work at Friends University, Wichita, Kansas. She has had several years' experience as a grade and high school teacher.

Fine Progress in Nicaragua

The enrolment of 535 in the Colegio Bautista of Managua is larger than ever this year. The increase of necessity must come in the secondary school, for the grades of the primary school are always full and many are placed on the waiting list each year.

Colegio Bautista this year graduated the largest class in its history. Since the school cannot give the degree of bachelor of arts, students must take their examinations at the National Institute. The present class is making a fine record in its examinations, which helps the reputation of the school.

Religious education is given in regular class work, in the daily

chapel exercises, and in various church activities. The school has had two choruses this year, men's and women's, which have sung in various churches in Nicaragua, and at Christmas time had the privilege of broadcasting carols from the Bayer station in Managua. The men's group made an evangelistic tour, giving inspiration to those whom they visited, and receiving great spiritual blessing in service. Until last year there were only three vacation Bible schools, but last year there were six, and two more churches have asked to have schools this year.

Schools are also maintained in surrounding towns. The wife of the pastor in Corinto began a school two years ago, which grew so rapidly that another teacher had to be hired. The Corinto school has not yet been placed on the list receiving help from mission funds.

The past year has been one of progress for the Managua church. The Sunday school, held on the west side of Managua, outgrew the private residence in which it was held. The American Baptist Home Mission Society purchased a house near-by, in a good location on a corner lot, but the house needed remodeling for church and Sunday school use. The Managua church contributed 380 *cordobas* toward this work and also bought the benches.

The Women's Missionary Society of the Managua church made more than 200 garments to be given to the needy at Christmas time. The materials were purchased principally from birthday offerings, augmented by funds from the benefit fund of the church and private contributions to the total of 279 *cordobas*. Dress lengths of goods as well as the ready-made garments were given away. The society celebrated the 60th Anniversary of the Woman's American Baptist Home Mission



Marcia Lucille Cudworth

Society and sent an offering of 86 *cordobas* to the Society.

In spite of hindering circumstances, the work continues to grow throughout Nicaragua. During the year two churches have been organized and another is expecting to take that step. Two new resident pastors have been placed, one supported by local funds of the Baptist Convention of Nicaragua. The wife of this pastor has also started a little school. The pastors' and workers' institute was held in February. One of those who attended, remarked, "What a wonderful time we had! The spiritual help received and the Christian fellowship was such that I should have liked to stay there many weeks." Now that we have a Convention meeting annually, there is greater opportunity for the members of the various churches to get together as well as plan for the future of the work. Baptists are very proud that their Managua pastor, Don Arturo Parajon, has been chosen to represent Central America at the World Missionary Conference in Madras, India, in December.—*Missionaries: Ida Warnock, Mary Butler, Lydia Holm.*

MISSIONARY • EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

A Year of More Than Usual Activity

A summary of the work of the past year by the Department of Missionary Education as submitted to the Board of Education

By WILLIAM A. HILL

THE Department of Missionary Education reports a year of more than usual activity.

The disturbed world situation, the threat of business depression, and financial insecurity, might seem to act as a deterrent to the interests of education, religion, and philanthropy. It would be folly to minimize the significance of these disturbances. Yet, we should not be blind to the fact that the most potent influences for the world's well-being take root in wars, disasters, and confusion. "Not majorities but minorities, usually very small minorities are the helpers and friends of mankind in the path of ethical progress." If this were not true, Christian history would not be understandable. A sense of God and right, and the deep stirrings of high motives have made missionaries out of adventurers. These have turned defeat into victory and have brought order out of chaos. This is the record of the Christian centuries.

THE WORLD WIDE GUILD has had a very active year with 407 new chapters formed as compared with 388 the previous year. Guild enrolment is 37,793. Mission study classes increased from 2,880 to 3,125. The special Guild gift to the denominational budget amounted to \$28,037.36, a decrease of \$2,343.80 under the amount given a

year ago. The Guild gifts to White Cross work totalled \$8,605.59, an increase of \$408.88 over the amount given a year ago.

THE CHILDREN'S WORLD CRUSADE reported 349 new organizations, a decrease of about 50 under last year. Enrolment is 55,619, an increase of 4,700 during the year. Considerable increases are noted in the number of study classes and the number of missionary books read. The special gift to the denominational budget amounted to \$16,697.23, a slight increase over a year ago. The children gave for White Cross work \$858.76, representing an increase of \$250 over the year before.

ROYAL AMBASSADORS. Our work among Baptist boys continues to grow, but this enterprise would be greatly advanced by a more adequate field promotion. State and city High Counsellors, mostly pastors, are giving service without compensation in all but a few States of the Northern Baptist Convention.

The Royal Ambassadors were organized in 1925. Since that date 854 chapters have been enrolled, including 50 new chapters organized last year.

The boys' camps have been a natural outgrowth of the Royal Ambassador enterprise. Our Ocean Park specimen camp was largely

responsible for setting in motion State boys' camps with a religious program. In the thirty boys' camps to be held during the summer the program of Missionary Education will be presented.

The event of the year at the Ocean Park camp was the dedication of the Memorial Dining and Assembly Hall, built and equipped at a cost of \$27,450. This is the largest of the 37 structures on the camp property. The Bachelor Infirmary, a much-needed addition to camp equipment, recently has been erected, given by the Free Baptist Woman's Missionary Society. (See pages 486-488.)

NEW LITERATURE. Considerable time has been devoted to the building of literature for use in 1938-1939. *Out of the East—India's Search for God*, by W. A. STANTON, for 40 years a Baptist missionary in South India, should have a wide influence. *Rajanna: A Story of India*, by PEARL DORR LONGLEY, missionary in South India, will be published this fall. A new book issued on "The City," our Home Mission theme, is entitled *The World At My Door*, a book on Christian Friendliness, by MARY MARTIN KINNEY, is now available. *The Hero of Aquidneck—a Life of John Clarke*, by WILBUR NELSON, honors the tercentenary celebration of Rhode Island Baptists during the year 1938. (See MISSIONS, September 1938, pages 412-415.)

USE OF MISSION STUDY BOOKS. For several years Northern Baptists have been the second largest users of mission study text-books among Protestant denominations

of the North. During 1937 again we held this position, having purchased 25 per cent of the total number of books sold to denominations in the North. Among the 36 Boards coöperating with the Missionary Education Movement, we are excelled only by Northern Presbyterians and Southern Methodists in the volume of mission study texts purchased.

PAMPHLETS. Two important pamphlets were published during the year for use in the Pierce Plan of Promotion: *The Educational Program of Northern Baptists*, by F. W. PADELFORD, sets forth in question-and-answer form the extensive work of the Board of Education through its three departments. This pamphlet went to all the pastors in the Convention.

The What, Why, and How of Missionary Education, also in question-and-answer form, has been widely and profitably used since it answers in advance many questions recurring in daily correspondence inquiries. Adequate supplies of these pamphlets have been sent at the request of our theological schools for use of students.

BOOKS ON RELIGION. A year ago this report cited figures from *The Publishers' Weekly*, showing a greater number of titles of new books in the field of religion than in the fields of philosophy, biography, science, travel, geography, sociology, and economics. The January 15, 1938, issue of *The Publishers' Weekly* also shows more new titles of books on religion than in these other fields. It is apparent that there is still a healthy market for books on religion and philosophy.

COÖPERATION OF BAPTIST MEN. It is high time that we should take account of the service rendered by Baptist men in our Missionary Education work. Whatever success our organized work for Baptist boys has achieved is due in no small degree to the loyal and consecrated

men of our churches. At Ocean Park about 80 ministers and laymen devoted their summer vacation to the welfare and training of approximately 450 boys enrolled during the four periods of this Camp. Since this Camp was started in 1927, hundreds of men have served as teachers and companions of the boys with no other satisfaction than the satisfaction of service. This number was greatly augmented from the teaching staffs and counselors in 30 other Baptist boys' camps held this summer. There is no work in the denomination more important at this moment than the training of our Baptist boys.

The comment is often made that men are not interested in missions, but the fact is that many of them are. Our records for 1937-38 record 184 men's mission study classes, and 958 classes for men and women, or a total of 1,142 mission study classes attended by men.

An event of special notice and great regret is the retirement on September 1st of Miss May Huston, Associate Secretary, Miss Alma J. Noble, Secretary of the World Wide Guild, and Miss Mary L. Noble, Secretary of the Children's World Crusade. (See *MISSIONS*, September, 1938, page 435.) Miss Dorothy A. Stevens, Treasurer of the Woman's American Baptist Home Mission Society, succeeds Miss May Huston, and Miss Elsie P. Kappen succeeds Miss Alma Noble, as Secretary of the World Wide Guild. For the present she will direct the C.W.C. work also.

Thus the Department has completed a year of more than usual activity. The regular routine work has been supplemented by a growing correspondence, and an increased number of interviews with pastors and church leaders on a great variety of subjects pertaining to missionary education.

WORLD WIDE GUILD

Introducing Your New Secretary



Elsie P. Kappen

Dear Baptist Girls:

I have been sitting on the sands of the Lake Michigan shore looking out on the changing water and thinking long, long thoughts about girls, Baptist girls. The water does not look so different from the oceans as I have seen them, and from this central point I can so easily reach my mind and heart west to the Pacific and east to the Atlantic. Indeed since I have known I would be more closely related to you girls and before this first word of mine reaches you, I have crossed the continent from Portland, Oregon, to New York City.

How familiar the scene, all the way between, is to me. How many



East Liverpool girls in Burman costume

of you I already know, your mothers and pastors and churches too. I, too, have been a Guild girl and with what active, personal interest I have watched you grow strong and more and more worth while. The waves of this lake carry my thoughts out across the wide, wide seas to the girls of other races and climes and cultures, who share in this fellowship and who enrich it so wonderfully. Since childhood I have thought about you and you are now very real to me. There can be no barriers of difference or distance in the World Wide Guild.

There is something in the restlessness of this blue water before me, its ceaseless energy, its power when aroused by surging winds, that reminds me tremendously of youth today. In a world like our present one the restlessness of youth is rallying around vivid personalities, the boundless energies of youth are flowing toward new, venturesome goals, the power of youth is being harnessed to varying ideals, some of them worth while and some of them tragic. In it all I remember a youth standing by the blue waters of a lake calling any young people who will, to go with him to turn the world upside down, to bring life rich and abundant to a whole world. The girls of

the World Wide Guild will want to join all Christian youth in making answer in service and living to that compelling call.

And so as we start our fellowship of service together, I reach my hands across the plains and across the seas to you Baptist girls everywhere, in the name and for the sake of that youth of Galilee.

Sincerely yours,

Elsie P. Kappen

They Read MISSIONS

The Pioneer Guild of Warren, Pa., not only qualified for the second year in the Reading Contest, but they also read **MISSIONS**, and have given the magazine a conspicuous place in their picture.



Pioneer Guild, Warren, Pa.

From Burma to Ohio

Our Guild girls have been very much interested in the pictures of other Guilds in **MISSIONS**, and they wanted to have their picture there too. This one was taken at the Mothers' and Daughters' banquet. The girls are dressed in costumes of Burma which I have from my years as a missionary in Bassein. This Chapter is named the Silver Star and is for high school girls. It has been organized only eight months, but is "going strong." There are three other Guilds in our First Church, East Liverpool, Ohio. The pastor is Rev. Erville E. Sowards, who was for ten years a missionary in Burma. We are trying to make this church completely missionary.

Miss Meant-To

Miss Meant-To has a comrade
And her name is Didn't-Do.
Have you ever chanced to meet them?
Did they ever call on you?

These two girls now live together
In the house of Never-Win,
And I'm told that it is haunted
By the ghost of Might-Have-Been.

Honors of All Kinds

The Minnette Guild, First Church, Burlingame, Cal., has had several honors, and if you look at their picture you will not wonder.

If you had seen them as I did in their own church last January, you would not wonder. Their beautiful Window Reading Contest Poster won the award at Milwaukee; they came home from the State Guild Rally with the Candelabrum held for two years by Sacramento; they captured an award at the San Francisco Bay District; and last, but not least, the lovely Guild Cape which they wear at their meetings, and which they gave me last January, was worn constantly by the Milwaukee girls who assisted every day of the Convention at the Guild exhibit booth. The accompanying picture was taken the day they entertained 125 friends at a Mothers and Daughters Tea. Let the good work go on!

Guild Girls in Nicaragua

The picture of our Guild was taken New Year's Day after our watch night service in which the pageant "Light for the World" was given. The girl in the center is the light of the world and on either side are Hope, Sympathy, Love and Service. Two of the nations, Spain and European peasant, are not in the picture. The enthusiasm was very great. During the year the girls made dresses for the hospital, the cloth bought by the hospital; dresses for poor families, material bought by the

Guild; and dresses for poor children, material bought by the Sunday School. You see, we have our own white cross work at home. Formerly we met once every two weeks but the girls prefer to meet every week. They prepare their devotional messages and mission study program. Some of them have read several books. They are eager to be active and are truly Worth White Girls.—*Mary Butler.*

Effie Adams Guild

I called the High School girls together and proposed to them that we form a W.W.G. Of course they had never heard of the animal and I had to explain it fully to them. I made it perfectly volun-

tary whether they should join or not, and of the 21 girls in High School, ranging in age from 16 to 20, 18 definitely put down their names as members, and I am hoping that the others will come in soon. We decided to call ourselves the Effie Adams Chapter in memory of one who spent her whole missionary life here and gave herself unstintingly to the girls and boys. At our first meeting we took up the life of Ann Judson. At least three have read through "Ann of Ava." I intend to study the lives of some of the other early workers in Burma, before studying women in other lands. At our first W.W.G. Vesper service 15 girls took part in a candle consecration service before an audience of interested mothers and friends. I hope the girls felt they were a part of a world-wide fellowship of girls working for God's world.

We are planning to make some rubber toys (made from old inner tubes) and scrapbooks for the leper children in Moulmein, for Christmas. Speaking of the Leper Home, the little book, "Crown Jewels," tells of the Anglo-Indian girl who found she had leprosy and later was cured. I am sure you want to know the later heroic his-



Guild Pageant, Managua, Nicaragua



Minette Chapter, Burlingame, Cal.



Goodwill Chapter, Ambrose, Pa.

tory of this girl, Margery Wilkins by name. Leprosy reappeared, and after a struggle she went of her own accord out to the Leper Home, deciding to throw in her lot with theirs and, with her superior education and talents, make brighter their lives. When we were in Moulmein for the Burma Baptist Convention, a party of us went to the Leper Home and, after a short service, Dr. Marshall had the privilege of baptizing seven young people. Margery was present and seemed bright and happy though showing increasing signs of the dread disease.

Another point in the account of Ann of Ava is the expression "Ruby for sacrifice." Do you realize that the ruby is especially appropriate for Ann, for Burma is the home of the ruby? The chief source of supply for the world is the Mogok Ruby Mines. We hope to send you a Burma Scrap Book soon. We need your prayers.—*Emma W. Marshall, Karen High School, Toungoo, Burma.*

The Minister Speaks

Rev. George Wiesen, pastor of four churches in Indiana County, Pa., sends the following interesting account of the promotion of Guild and Crusade activities in his Association largely through the efforts of Mrs. Wiesen.

The Goodwill Chapter of the Ambrose Church organized in November 1937 is the first chapter to be organized on our field of four churches, the third to be organized in Indiana Association, and the first rural chapter in the County. The chapter meets on the first Thursday of every month at the homes of members, some of the girls

coming as far as 7 miles. As widely separated as they are, they plan, co-operate, and carry out successfully their programs, socials and projects. They held impressive Vesper Services, and united with the Ambrose Missionary Society in celebrating the 60th Birthday. The Chapter provided the program for the occasion. They have also conducted several socials for the church people to enjoy. The program for the coming year is a very interesting one with plans for White Cross Work, Reading Contest, and attendance at the House Party. One of the girls is the leader of the Crusader Group at the Ambrose Church, and the counsellor, Mrs. George Wiesen, is leading three newly organized Crusader groups in other churches. The Guild and Crusader groups are entirely new to this field. As pastor, I appreciate the coöperative missionary spirit of this chapter, especially as I notice that this group furnishes me with leaders in other branches of my church work.

Children's World Crusade

To An Indian Baby

Dear little Indian baby
Under the tropical sun;
Mother is tenderly watching
Over her dear little one.

Jesus, who once was a baby,
Humble and lowly of birth,
Loves all the dear little babies
Over the whole wide earth.

Over across the deep ocean
This little gift we would send;
Now in the name of our Jesus
Who loves you, our dear little friend.

—*Nedla Brown.*

(Sent with some baby jackets to
Nellore, India.)

From Our Missionary Friends

John, the assistant Scout Master at Weirton Christian Center, was seriously injured in an automobile accident. For weeks there was little hope for his recovery.

When he finally began to improve, he felt sure it was the prayers of the Boy Scouts that brought him back to them again and that there must still be work for him to do. When John was a young Boy



*Weirton Christian Center brings
sunshine into these tiny lives*

Scout, his father drank and abused him. Missionaries at the Christian Center have helped John develop into a steady, faithful young man, especially interested in Boy Scouts. Recently the Crusaders and Pioneers celebrated their fourth anniversary; some of the Pioneers of three years ago are now members of the B.Y.P.U. Ten boys and girls from the three organizations have come into the membership of the church by baptism. We hope that some of them will be missionaries and missionary doctors. We also know these boys and girls are real Crusaders against liquor.—*Gertrude Miller, Weirton, W. Va.*

Little Tom came to kindergarten at the Italian Baptist Community House. His big brothers and sisters came to the clubs in the afternoons, but the mother and father never came to church. They seemed to be swamped with troubles, for Tom's father had no work. But one day father, who was a mason by trade, heard that some of the men were repairing the brick wall at the back of the Community House. He went to help them. Another church happened to see his good work and had him do some paid work for them. The Bible school superintendent paid him to build a fireplace; another Baptist engaged him to build a little house; after that he found a steady job. All this time, Tom's father and mother had been attending church and finally were baptized. Everything is different now; though we haven't much in our pockets, we have great joy in our hearts.—*Ethel Downsborough, Philadelphia, Pa.*

Christmas was such a happy time at Sona Bata this year! Everyone gladly did his part in making the program a success. Saturday was play day which began at 4:30 A.M. by a group singing carols from house to house,



C. W. C. Rhythm Orchestra, Linesville, Pa.

then the big dinner of goat meat and other delicacies. On Sunday we had the Christmas pageant of the birth of Christ, music and sermon. A large audience attended among whom were several Portuguese traders.—*Vendla Anderson, Sona Bata, Africa.*

At the last meeting there were 130 children present. Thramu Grace, the leader, is quite thrilled at the interest shown by the children, especially the boys. She and the children were ready to give the candle-lighting exercise which you sent, but found that they could not for there was a church meeting one night, something else the next, and school was closing in a few days. This may be the opening meeting of the next term. The children are keen on having two meetings a month, once at full moon so they can have games at the close in the brilliant moonlight. There are four groups, two of boys, two of girls, with a child leader in each who takes the roll and the offering, and is supposed to know why absentees are not present. At one meeting, each group sang, at another, recited Scripture, at another, a story was told by one from each group. Several brought money from the containers.—*Clara Tingley, Bassein, Burma.*

C. W. C. Orchestra

The First Baptist Church, Linesville, Pa., J. Sydney Kane, pastor, has an active C.W.C. organization. The rhythm orchestra shown in the picture played at the French Creek C.W.C. Rally which was held on April 29th. Mrs. E. C. Condict gave the message at the rally. They contributed \$84.35 to missions in 1937, which was reported to be the largest gift by any similar organization in the Northern Baptist Convention. This year their gift to missions was \$105. Mrs. H. K. Seidell is the local superintendent. A photograph of Mr. E. C. Condict, missionary to Burma, is shown in the picture.

Do You Live in a City?

Some of you boys and girls who are reading this article, do live in a city and will find out in your Herald and Crusader meetings many interesting things that you never knew about your own city. Of course, you know that there are different kinds of people in every city, rich and poor, workers and shirkers, those who have always lived in America and those who have come from other countries, and many other varieties. All of these can do something to make your city a better place to live in. Will you find out what you

yourself can do and then do it? Here are some things:—be kind to old people, little children, strangers, and animals; obey the laws; keep the city clean and tidy; and let nothing interfere with attending your Sunday School, C.W.C. and church meetings. The best citizens have always been churchmen.

You will also learn about the hospitals, libraries, museum, orphan home, playgrounds that the city supports. You may visit one of these and will discover some way that you can add to their usefulness. For instance, you could take a fine picture book to the hospital, a curio to the museum, and plan a party with the children in the Home. You will be surprised to learn how much your church and other churches are doing for your city. Maybe your church has a Christian Center of its own or, if not, probably a great many of your Sunday School teachers and club leaders go every week to the Center or the Mission to help in their services. Every church has people who help in the Joint Charities Campaign, and the choir sings Christmas Eve at the prisons and hospitals. All these things, and many others show you that your church is doing the very things that Jesus told his disciples to do, and you will be proud of your church and will help it all you can.

Big Returns on Investment

Leadership in the C.W.C. is one of the best investments that is being made in behalf of our children and missionary training in these days. Just a few excerpts from recent letters testify to the variety of methods and achievements reported:

Stillwater, N. Y. They attend church every Sunday morning for worship, then go downstairs for study about great missionaries



Spreading Christmas cheer, Omaha, Neb.

and children of other lands. Gave \$5.00 to the Mission Treasury and \$1.00 to the Red Cross, and packed a White Cross box.

Decatur, Ill. The unique thing about this company is that they bought 25 new books for their missionary library with money they earned by serving suppers. They had a rally in April with dinner at noon and conducted one prayer meeting service themselves. Their gift to missions was \$6.00.

Omaha, Neb. The Heralds in the picture show them starting to take Christmas cheer to two "shut-ins" in their church. These children give all their money either out of their allowance or from money they earn.

Greenville, Pa. These Crusaders and Heralds all have a missionary prayer partner to whom they write letters and about whom they make scrap books, putting in every item and picture from MISSIONS. Another distinctive activity is their memory work, both the Special Assignment and other suggested Bible passages.

Emporia, Kansas. One girl who began as a Crusader six years ago has read in that time 219 missionary and inspirational books. She is now a Guild girl and as interested and active in missions as she was as a Crusader.

Leaders—Look and Listen

Thank you for persevering till you have reached your paragraph. Your reward is that I can tell you that the study materials are ready early this year. Get your copy of Leader's Outfit and order the books and helps. We have mimeographed sheets of anecdotes about the work of some of our special interest missionaries for leaders of Heralds and Crusaders. The Happy Helper folders will be used again this year for gifts. If you have not received the above-mentioned leaflets from your State Secretary, write immediately to her for them.

Certainly we have intensely interesting themes this year and exceedingly good books. We hope that every child will have a new appreciation of the blessings provided by a city and also of the dangers, and will be helped to find his place as a good citizen in helping to make his own community better. India and Burma have always had a special lure for our children. MISSIONS will have many first-hand impressions from the world travellers who have visited them for the first time, so save your copies for the stories and pictures. May we all go forward valiantly this year.

THE CONFERENCE TABLE

A few more extracts from the report of the Findings Committee will be of interest to those who were not privileged to attend the union Board meeting in Milwaukee.

One State President quoted the verse, "I will give thee two thousand horses, if thou be able on thy part to set riders upon them." (Isaiah 36:8) To find, train and encourage "riders" for the offices of our woman's organization—this is a real task.

In most of the reports it was shown that the State officers feel responsible for making personal contacts with Associations and churches. Our women love to have letters, but better still is a real visit—a personal contact.

It was the unanimous consensus of opinion that Gift Boxes for the ensuing year should always be ready for distribution when the final opening for the current year is held. Assurance was given that such would be the case with the 1939-40 boxes.

In the discussion that followed the reports of the State Presidents these points were emphasized: That the Presidents are responsible for the work of promotion, with the privilege of delegating to the First Vice-Presidents certain tasks, such as encouraging the use of Gift Boxes; that the giving up of the Districts should result in the strengthening of the Associations; and that letters from State Presidents should go to the local churches through the Association Presidents, rather than to the churches direct.

It was voted that instead of one word, such as "Bridges," a theme be used next year, and that South-

ern California be asked to suggest the theme and prepare program material.

Looking Ahead to Los Angeles

Mrs. Howard Wayne Smith told of the wonderful mass meeting held by the Woman's Missionary Union of the Southern Baptist Convention in Richmond this year where thousands of women came together for the inspiration and help which such a gathering affords. She suggested that next year the two National Women's Boards condense their sessions and unite in having an all-day mass meeting for women. By an informal vote the group expressed themselves as favorable to holding such a meeting in Los Angeles, preceding the N.B.C., with a program to be planned by the National Committee on Woman's Work.

Mrs. Orrin R. Judd endorsed this suggestion. "Such a gathering," she said, "would be representative of the whole group of Northern Baptists, and unless we inspire them, where are they to receive their inspiration for the year? . . . Let's think together. We cannot find wisdom in our thinking alone. We may in our thinking together find the way to be worthy of the Lord Jesus Christ."

Gift Boxes

The receipts for the past year were considerably lower than those for the previous year, the total being \$91,523.60, as compared with \$118,426.19 in 1936-37. It is hoped that each State Presi-

dent will make a real effort to promote the use of the Gift Boxes during the coming year, for with the budgets of the denomination reduced drastically these gifts are needed to help undergird the work. The national goal for the Gift Box Offering, which is the women's special effort, is \$120,000.

Why not have your first opening in October?

Leaders' Guide

This is the new name of the former Plan Book. The complete sections for the State have been made available to the State Presidents and First Vice-Presidents. All other officers and department heads have received the leaflet pertaining to their particular office. When the Association and Local sections are ready, early in the fall, they will be distributed through the State officers.

A devoted Christian woman who had been in the habit of placing a coin in her Gift Box each day died last winter. Her husband, knowing of this custom, continued it. When the box was brought in at the time of the opening it was filled to the very top. This offering of the husband and wife was truly a love gift and precious in the Master's sight.

MOTHER . . .

This interesting, new, free booklet tells you how thousands of missionary children have received a superior education . . . from Kindergarten up to High School . . . in missions all over the world.



Write for your copy today. Read how Calvert School extension courses prepare children so successfully that they take advanced standing when they enter school—even though they have never been to regular schools before! There is no obligation. Please give child's age when writing.

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MISSIONS CROSS WORD PUZZLE PAGE

No. 22 — The Upward Look

ACROSS

1. "The . . . of the valley shall be sweet unto him."
5. Sayings attributed to Jesus.
11. "the hope . . . before us."
12. ". . . life is hid with Christ."
13. "but Christ . . . all."
14. Take another trip; serial (anag.).
16. Collection of maps.
18. "without natural . . ."
20. New England state.
21. Newt.
22. "leaning upon the . . . of his staff."
23. "And have put . . . the new man."
24. "And above all these . . . put on charity."
27. "Eye hath not seen, . . . ear heard."
29. Giant king of Bashan.
30. Paul is one.
32. "who is . . . all."
35. "be . . . bitter against them."

36. "in respect of . . . holy day."

37. "he is of . . . ; ask him."

38. Father.

39. "yet . . . I with you in the spirit."

40. "Where Christ sitteth . . . the right hand of God."

41. "that in all . . . he might have the preeminence."

44. Trees.

46. Literary work.

47. "For . . . pleased the Father."

48. The home of Joseph.

49. "put off . . . old man."

50. "all the ends of the . . ."

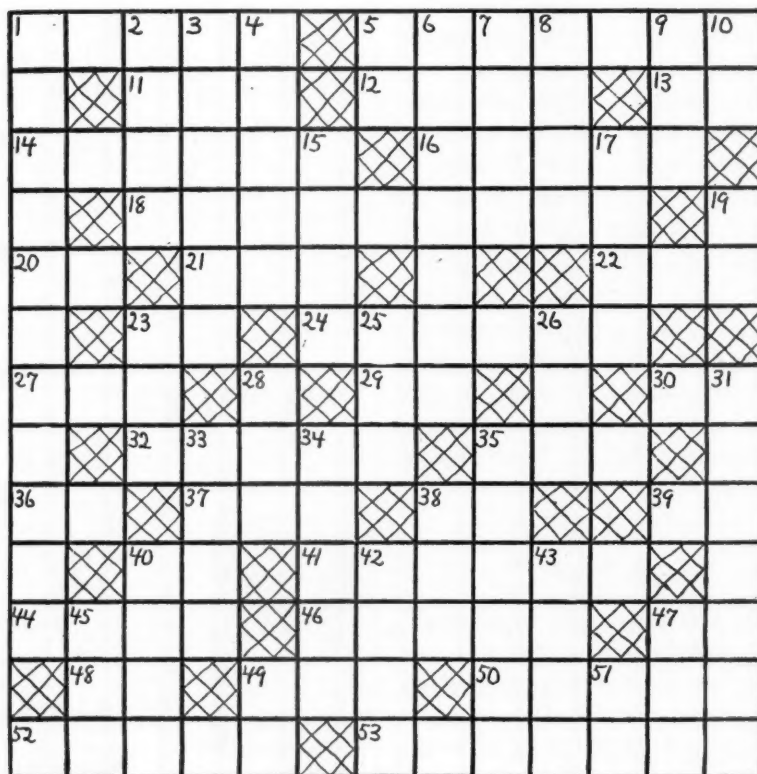
52. "seek peace, and . . . it."

53. ". . . not the work of God."

Our text from *Colossians* is 11, 12, 18, 23, 24, 32, 35, 40, 41, 48, 49, and 50 combined.

DOWN

1. Rude inn in the East.
2. Mountain of Thessaly.
3. Make inaudible.
4. "speak not with a . . . neck."



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NO. 43

Last Month's Puzzle



NO. 44

5. Always.
6. Wild fig of Asia Minor (two words).
7. Town in Switzerland.
8. Masculine name; oral (anag.).
9. "and took it out of the way; nailing it to . . . cross."
10. "even . . . Christ forgave you, so also do ye."
15. He lives in western Russia.
17. "The . . . are a people not strong."
19. "Rooted and built . . . in him, and established."
23. Mouths.
25. Dig.
26. Earth, a combining form.
28. "for a living . . . is better than a dead lion."
31. "This charge I commit unto thee, son . . ."
33. Notice of a proposed marriage.
34. Plant.
35. An edict giving toleration to Protestants was issued here.
38. Samson "went away with the . . . of the beam."
40. Possesses.
42. "Neither give . . . to fables and endless genealogies."
43. "But the . . . on which the lot fell to be the scapegoat."
45. Age.
47. Japanese admiral.
49. Tellurium.
51. Means of transportation.

FIRST THE FOUNDATION!



For Judson Fellowship gifts really to effect their purpose it is necessary for the local church to keep its regular missionary giving at or above the level of last year. If this is not done, Baptist missions will not receive the added support which the Fellowship was created to supply.

In order to accomplish what the denomination set out to do, the Judson Fellowship gifts should represent a clear gain in the giving of the local church. To be on the safe side, efforts to increase regular or pledged giving should be just as persistent as if no Judson Fellowship existed.

Judson lived to give the world Christ's Gospel and we can honor his memory in no better way than by making possible in greater measure the service with which his name will always be linked. We can do this by basing our anniversary Fellowship on the sure foundation of a growing local church missionary budget.

NORTHERN BAPTIST CONVENTION

Council on Finance and Promotion

152 Madison Avenue

New York, N. Y.

OLIVER U. CHAPMAN, *Chairman*

W. H. BOWLER, *Executive Secretary*

THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

Council on Finance and Promotion, 152 Madison Ave., New York, N. Y.

The "Why" of the Contest Awards

As in past years, the missionary literature booth at the Northern Baptist Convention was a popular meeting place for program chairmen, for it had as a part of the display the programs and year books which had been entered in the 1937-1938 contest. Each of the prize-winning year books was mounted on a large sheet of paper, on which were given the judges' reasons for making the award. "A splendid idea," remarked one visitor, "for the *why* of the award helps me to quickly find the outstanding features."

With few exceptions, the books received were based on the national theme, *WINDOWS*, and for that reason the program topics are omitted from this description of the prize-winners.

"Because of the fine cover which might be within the purchasing power of many churches, the clever mimeographed illustrations and comprehensive typed contents," the judges gave first prize to the *Program Calendar* of the Woman's Society of Eighth Avenue Baptist Church, Los Angeles. The cover is of leather-grained white stock, attractively printed in blue. The inner pages (36 in number) are mimeographed, with many sketches to illustrate the monthly topics. Each program outline is given a full page—facing it is an appropriate poem or inspirational message. Several pages are devoted to books and missionary publications. *Coming Events* is a reminder of special local, associational and state meetings.

An unusual evening meeting, listed as *Balcony Windows*—

Guild Girls Serenade Us, featured a fashion show in which "the songs Mother used to sing, the clothes she wore, the etiquette observed, the popular phrases of speech, and forms of recreation" were shown in contrast to "girls today in music, story, play, and devotions."

Second prize was won by the Missionary Society of First Baptist Church, Chico, Cal., "because of the novel cover and set-up" of its year book and "the interesting pertinent topics worked out on the theme, adorned with clever illustrations." The entire front cover is in the form of a diamond-paned casement window, with the opening in the center. A flower-filled window box adds a colorful note. Care and artistic skill are shown in the arrangement of the inner pages, which are mimeographed in two colors on buff paper. The programs are on *Opening the Windows*, a variation of the national theme.

"Because of the clever *window* in its cover, which frames Malachi's key verse on giving, the pages relating to the reading program, the fine illustrations, and the diversity in the presentation of the topics," the judges awarded third prize to the year book of the Women's Association of First Baptist Church, Fargo, N. D. The cover is a reproduction of the familiar design first used in the national booklet, the cellophane "window" revealing the central portion of the title page on which the keynote (Malachi 3:10) is given. In bright yellow, with its window-box flowers in water col-

ors, the book is most attractive in appearance. It is mimeographed throughout, with many appropriate sketches. An unusual feature is the inclusion of brief messages from several officers and committee chairmen enlisting interest in the program and objectives for the year. The page for the individual reading record carries a re-

■ ATTENTION ■ FUND RAISING GROUPS

Organizations of all kinds recommend our "Snapon Sandals" (toe rubbers) and "Silk-lite Raincoats" as a quick means of raising funds. Snapon Sandals are so designed that they may be carried in the purse; worn only when needed. Silk-lite Raincoats are semi-transparent, very light weight (10 ounces) designed to give full protection and freedom of action. Both articles are practical, attractive and essential in every woman's wardrobe. Unusual profit makers. Write for samples and our "PAY WHEN SOLD" liberal profit plan. State name of society, lodge or club.

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minder that at least five books should be read by each member.

Programs and program helps are of major interest to the judges. Mrs. Augusta Walden Comstock is the author of a new series of dramatized programs, *Know Your City* (10 cents per copy from American Baptist Publication Society), based on *The American City and Its Church*. Miss Olive Russell, as Secretary of Literature and Publicity of the Woman's American Baptist Home Mission Society, is responsible for the publication of many "tools in type" for program builders.

Devotional Programs

Suggestions for using *Bridges* in the devotional service are given in the September and October issues of *Program Pointers*, which have already been mailed to *New Literature* subscribers. If you wish copies, write to the Conductor, care of MISSIONS, enclosing a 3¢ stamp for each issue.

A Pilgrimage to Malden

(Continued from page 483)

his great achievement. To stimulate us to continued and more intensive activity in spreading throughout the world the good news as found in Christ, we place this wreath as a visible token of our regard for Adoniram Judson on the stone commemorating his birth.

Upon the wreath were three ribbons with the names, respectively, of the American Baptist Foreign Mission Society, the Massachusetts Baptist Convention, and the Judson Fellowship Committee.

The closing prayer of consecration was offered by Dr. J. E. Cummings, for 45 years a missionary in Burma.

Through this brief service those of us who were present caught something of the spirit of Adoniram Judson. From it will go influences that will affect Northern Baptists clear across the country.

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WOMEN OVER THE SEAS

(Continued from page 495)

Indiana Baptists Honor Japan Missionary

In a beautiful and impressive service Miss Goldie Nicholson was honored at the First Baptist Church, Garrett, Ind., just before she sailed again for Japan. The service, opened by Rev. Donald J. Dunkin, pastor of the church, had as its chief speaker, Dr. William G. Spencer, President of Franklin College. By their generous gifts and Christian good will, in view of the situation in the Far East at the present moment, Indiana Baptists through Miss Nicholson's ministry are having a part in leading Japan's youth to the Prince of Peace.

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DINNER FORUMS

(Continued from page 491)

ing the dinner there shall be a forum on "The Local Church a Functioning Fellowship." This forum will be conducted by the State Secretary, Director of Promotion, a National Secretary, National Field Representative, or pastor—a strong conference leader familiar with the details of the World Witness Program. The closing feature of the meeting will be an inspirational address given by an outstanding speaker representing some phase of our denominational missionary enterprise.

Dr. F. A. Agar Available for Church Campaigns

As announced on page 491 by Dr. O. U. Chapman, Chairman of the Council on Finance and Pro-

motion, Dr. F. A. Agar retired from his official position after 26 years of service.

Effective October 1 he will be available for engagements with local churches who wish to conduct membership, evangelism, and every member campaigns, and for church officers' training courses. His fees will be reasonable.

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One of these centers, the Maison Verte in Paris, recently observed a Day of Brotherhood, when it was suggested that the children should think particularly of brotherliness and see what kind and brotherly acts they could perform during the week. The children were to report these good deeds in writing, signing these reports or not as they wished. Of the 71 reports, more than half were not signed. Here are some of the good deeds that the children reported.

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There was a poor man in the street; I took him two pieces of bread with plenty of butter on.

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Mr. John Gunther, author of *Inside Europe* which has gone through several revised editions since its original publication in 1936 (see MISSIONS, June, 1936, page 363), recently returned from a tour around the world during which most of the time was spent in the various countries of Asia. A new book, patterned after his *Inside Europe*, will shortly be published by Harpers, entitled *Inside Asia*. In view of all that has happened in the Near East and in the Far East during the past five years, this will likely be a most timely and authoritative book on the present situation throughout the Asiatic continent.

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